

DISCOVER

ABOUT THE

REMAINS OF CERTAIN



AT LONDON

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TO THE RIGHT VVOR-
SHIPFULL, HIS VERY GOOD
PATRON, SIR AVGVSTINE NI-

COLS, Knight, Sergeant at the Law;

*the glorious comforts of Grace here, and the
blessedness of immortalitie hereafter.*



If, I having been often and much sol-
lited with varietie and iteration of
strong importunitie, to publish and
let passe into the eye of this censo-
rious world, these, the very first
fruits and essaies of mine employ-
ment and businesse in the Ministe-
ry; did apprehend and imbrace this season with bet-
ter contentment, and with more cheerefulnes addresse
and compose my selfe thereunto; because I did see
opportunitie offered thereby, to let appeare abroad
my thankfull acknowledgement of your respect-
full, and more then ordinary favourunto mee, and
a publike testimonie of your worthy and exemplary
integritie, in discharging your hands, and faithful-
ly disposing that portion of the Churches patri-
mony committed to your trust and conscience. An
affaire (though in these desperately sinfull times, fear-
fully and accurdedly abused) of high & waighy con-
sequence, and of great power, as it shall be discharged
with

The Epistle Dedicatorie.

** will a man
spile his
goods? yet
have yee
spoyled me;
But yee say
wherein
have wee
spoyled thee?
In tythes &
offerings.
Ye are cur-
sed with a
curse: for ye
have spoyled
me, even
this whole
nation.
Mal 3. 8, 9.*

with conscience, or corruption: either further to ruine our Church, and bring it to more miserie and desolation, or to repaire and advance it to better state, and more happinesse. For mine owne particular, it hath so pleased God to guide your heart in this businesse, and to blesse me with his providence, that whereas too many Patroness now adayes, either by detaining Sacrilegiously Gods portion, against all grounds of equitie, both divine and humane; or by furnishing Church-livings Simonically and corruptly, doe certainly pull upon their owne heads, soules and bodies, goods and posteritie, a heawy and horrible * curse; and shall thereby make their account to bee without favour at the last day: and whereas many worthy men (after they have wearied and wasted their bodies and mindes, their spirits and patrimonie in study, and worn out their hopes with long and tedious expectation, pursuite, and dependance) come at length with much a doe, to no great matters; and when all is done, it is well if they escape all galling and gash of conscience, such is the strange iniquitie of the times! yet I say, so worthily have you dealt with mee, and so uprightly in the Churches cause, that upon your owne first motion you sent unto mee, to accept the place I now enjoy from you; and offered mee a faire, a free and comfortable passage to the exercise of my Ministry abroad (which next unto the salvation of mine owne soule, I hold most deare and precious) when I neither sought after, nor thought upon preferment. This your rare and singular bountie, did at the very first affect mee with a secret sense of an extraordinary obligation, for all inward affectionatenesse, and
with

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with a desire of representing it in some visible forme of outward testification. But when I did (after) further consider, first, how that Sacriledge and Simony, that damned couple of crying sinnes, like two ravenous Harpies, and the two insatiable daughters of the Horse-leech, had seiz'd even upon the heart of our Church, ready to rend and teare in peeces her very heart-strings, and to sucke out the inmost blood, and last life of our dearest Mother; when I looked above me in this famous Vniuersitie, where I have lived, and saw many reverend and learned men, full of the light of diuine truth and of the water of life; able gloriously and comfortably to illighten and refresh many darke places and dry soules in this land; ready to expire and powre out their soules in the bosome of this their famous Nurse; not brought up by her to dye at her breasts; but (if they might have honest and lawfull passage) ready and addrest to enlarge Christs Kingdome abroad, and to oppose with all their power, against the bloody torrent of Popery, and rage of Antichrist: lastly, when I weighed with my selfe mine owne naturall declination and resolved unfitnesse, to make a noise and stirre in the world for preferment, I did find, that as these considerations did before give small hope of changing my station; so now they were of power yet further to double the impression of your worthy and extraordinary goodnesse vnto me, and freshly to renew the thankfull deuotions and apprehensions of mine heart. Out of which hath sprung in mee a thirsting earnestnesse and contention of spirit, to returne vnto you, for these temporall fauours (so far as the nature of that high ministeriall

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function, wherein I stand, shall guide mee; and the power of my poore abilitie can reach) the Blessings of Heaven, and comforts of a better world. To which end, I here present unto you this Treatise; which I have intended to be (so far as my gracious God hath given me understanding in the point) as it were a looking-Glasse or Touchstone, to whomsoever it shall please to take thorow notice thereof, for the discerning and trying, in some good measure, whether he already be of the number of those few which truly live the life of God, and under the Scepter of his Sonne, or lye as yet entangled in the invisible chaines of damnation and death, and under the large and powerfull raigne of Satan. For I am perswaded, that in this glorious noone-tide of the Gospel, many thousands deceive not onely the world, and others, but even themselves and their owne soules, about their spirituall state: thinking, if they finde in themselves a freedome from grosse and notorious sinnes, fairenesse of conditions, civill honestie, a formall profession of Christianiry, outward performances of religious services, that then their case is good enough for Heaven: though there bee wanting the saving power of inward sanctification, and the truth of a sound conversion: though they bee strangers to the great mysterie of Godlineffe, and disacquainted with a conscionable and constant course of Holinesse, in their lives and actions. But wee must conceive that over and besides these degrees of goodnesse, with which millions of men content and deceive themselves; yea, and quire beyond, and utterly without the compasse of all worldly glory, all visible pompe, the

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the most admired greatnesse and sufficiency upon earth, for which a great part of the world exchange the everlasting happinesse of their soules; there is a paradise of Christian comforts, a Royall Peculiar, a victorious Simplicitee, a neglected Innocency, a marvellous Light, an invisable Kingdome, an Heaven upon Earth; which I call the state of Grace; and labor in the ensuing Discourse to difference from all perfections and sufficiencies attainable in the state of unregeneration. I meddle not purposely with the notorious sinner: for (me thinkes) in these daies of light, there should none so wilfully and deeply inwrappe himselfe in darkenesse; but that in his cold blood, and more sober consideration, will acknowledge and confesse, that the state of notorious sinfulnessse, is the state of wretchednesse and of death. And that there is no hope for the Drunkard, and Swearer, the Lyeer, the Usurer, the Vncleane person, the Sabbath-breaker, the Sacrilegious, Simoniacall, and sinners of such infamous ranke; but a fearefull looking for of judgement; and, without repentance and forsaking their finnes, an eternall separation both from all possibilitie of grace, and sound comfort in this life; and from the fruition of the joyes and blessednesse of heaven hereafter. I: therefore endeavour and desire to come neerer and closer to mens consciences; and to tell them, that out of a conceit of their morall honestie, and outward religiousnesse, they may perswade themselves that they are rich and encreased in spirituall store, and have need of no more for the attainment of heaven; when indeede and truth, as concerning the power of saving grace and sincere exercise of religion, they are

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wretched,

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wretched, and miserable, and poore, and blind, and naked. In these luke-warme times, many there are, who with the fruits of a temporary faith, and some light of the generall graces of the Spirit, make a faire shew, and winne good reputation for their spirituall state, both with their own hearts, and with the world abroad; when to the eye of heavenly wisdom, and in truth, they are but only Blazing-starrs, and earthly minded, not fixed in the same firmament with the Sunne of righteousness, nor of an heavenly stamp. And if they rise not higher in their affections and conversation from earth and earthly vanities, when their bootlesse graces shall bee withered and wasted away, their fall will be sudden and fearefull; and their former vanishing flashes of vaine hope for future happiness, will be turned into horror, and extremest miseries of despaire. Most behoofesfull then it is for every man, in time, to search and examine himselfe, whether Christ Iesus be in him or no. And it is one of the worthiest & noblest employments of the soule, to reflect upon it selfe; and with an undazeled and undissembling eye thorowly to try and descry cleerely it own state: whether it be already washed with the blood of Christ, and enlived with a supernaturall vigour and life of grace; or yet lye polluted in it owne blood and under the power of the first death. I wonder how any man can be at rest and quiet, untill he bee assured and secured in this poynt, for upon it depends his everlasting estate in another world. Nay, sith even in this world, every unregenerate man, let him be otherwise never so great, or adored above others, never so absolute in all other excellencies and perfections whatsoever;

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ever; yet being out of the state of grace, is a very limb of Satan, a child of darkenesse, and one of the family of Hell. The wrath and vengeance of God, all the fury of the kingdome of darkenesse, the rage of all the creatures (though he little thinke upon it) are every houre ready and addrest to seize upon him, as a traytor and rebel to the highest Majestic, and to drag him downe into the bottome of Hell. Whereas the state of true Christians, and Gods faithfull ones, is most comfortable and glorious even in this life, in this vaile of teares, and in these Tabernacles of clay. For their comforts are not fading and earthly. springing out of the sinful pleasures and transitory glory of the world; not fastened unto honors, greatnesse and possessions; to the increase of Corne, and Wine, and Oyle; but they are of a right noble and heavenly temper, framed and emplant in the sanctified soule by the Spirit of all comfort; and therefore everlasting and unconquerable, able to keepe a man in heart and resolution against the malice and cruelties of all adversaries; of all creatures. They onely are truly and soundly perswaded by the sweete & secret testimony of the Spirit, and by the evidence and experience of their owne holy life; that after the approaching, and much longed for period of a few and evill daies, they shall raigne with God Almighty, the holy Angels & glorified Saints, in unutterable and endless pleasures for ever and ever: and therefore easily and resolutely (with much indignation and contempt) over-look and throw out of their hearts a worldly thoughtfulness, all excessive desires of earth and earthly vanities; all restless aspirations after transitorie honours, the noble

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noble miseries of this wretched life. They alone have fastned the eie of their minds, illightened from above with saving faith, upon the unvaluable preciousnesse, and lasting beauty of their immortall crownes in heaven; and therefore all the glittering and golden representations, with which the flattering world hath formerly deceived and dazeled their eyes, appeare to be nothing but darkenesse and desolations. Their glory (indeede) here upon earth doth not consist in outward pompe and state; it doth not shine to carnall eyes, it is undiscernable to the sharpest sight of worldly wisdom and policy: but inwardly and with spirituall fairenes; their divine graces make them so truly honourable & lovely, that somewhere in Scripture they are called *the glory* of God, and are as deare unto him as the precious ball and apple of his owne eye. They are in so high esteeme and account with Angels, that those excellent creatures with much joy and alacrity become their Guardians, and serviceable unto them with extraordinary care and tenderneffe. All the creatures groane, and desire to bee delivered into their glorious liberty; and in the meane time, with a secret and insensible reverence, they adore the sacred character of divinity that is stampt upō them. All the Saints acknowledge them to bee more excellent then their neighbors, of the house-hold of God and heires of heaven. Nay, the wicked themselves, many times, are confounded, and stand amazed at the height of spirit and resolution that possesseth their hearts; and at the sober and undaunted majestie that shines in their faces. This, and a thousand times more then this, is the blisfull state of Gods children even in this life.

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life. Howsoever they be neglected and trampled upon by the world and wicked men; yet in the judgement of God himselfe, the blessed spirits, and all men of true worth indeed, they are the only Angels upon earth, and the royall citizens of this kingdome of Grace. The prosecution of this point would be comfortable, but so I should be more tedious. No more but this therefore at this time: Certaine it is, if a man were crowned with the royall state and imperiall command of all the kingdomes upon earth; if his heart were enlarged to the utmost of all created capacitie, and filled with all the exquisite and unmixed pleasures, that the reach of mortalitie, and most ambitious curiositie could possibly devise; and might (without interruption and distast) enjoy them the length of the worlds duration; they were all nothing to the enjoyment of the precious and peerlesse comforts of the state of Grace, but even for an houre. I speake the truth, I use no Hyperbole, the Spirit of all comfort, and consciences of all true Christians bearing me witnesse. Good Sir, let me humbly intreate you with a proportionable zeale and fervency, to encline and enlarge your affections to the pursuit and practice of so excellent and glorious an happinesse. Which that you may do, I will continually prostrate and powre out my soule in prayer, before the Throne of Grace and mercy: And rest.

*Your Worshipps to be commanded
ever in the Lord Iesus,*

ROBERT BOLTON.

[illegible]

1944



AN ADVERTISEMENT TO THE READER.



Christian: This Discourse, which now stands so close together, was delivered in five severall Sermons, but all to a most judicious and intelligent Auditory; therefore there is a continuance of matter, coherence, and stile. I must intreate thee, out of thine ingenuous discretion, to distinguish the places where they were preached, as thou shalt finde the direction of my speech and some particular applications more naturall and necessarily with individuall reference appropriated therunto. The reasons why I spent the most of my meditations, and sticke so long in descrying and deciphering the state of formall hypocrite (for therein I have tread a something uncouth and unusuall path) are these:

First, I considered that in this full light of the Gospel, a great number of men applaud and content themselves with a superficial glistering of a formall profession, outward conformitie to the Ministerie of the Word, and some false flashes of an unsound persuasion that they are in the ready & right way to Heaven; when as indeed it hath not inwardly illightened their understandings with saving knowledge, heated their affections with true zeale, subdued their sinfull thoughts, and noysome lusts with the power

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power of grace, nor so fined and sanctified their hearts to yeeld a cheerefull, sincere, and uniuersall obedience thereunto. And so after a few miserable dayes spent in a prosperous securitie, they fall into the jaws of hell, before they mistrust any such matter; and the pit of destruction shuts her mouth upon them, before they know and acknowledge their broken and bankrupt-state in spirituall things. I therefore desire and endeavour to awake them out of their golden dreame of imaginarie future happinesse; that with open eyes they may see their present spirituall povertie, and so betimes prevent the anger to come. I hope in the Lord, and wish heartily, that by a dispassionate and thorow perusall of this Treatise, they may take some scantling of their owne estate with God; and entring a serious and impartiall search and examination of their consciences, discover and reveale themselves unto themselves; and so if they belong unto the everlasting covenant of grace, step forward into the state of grace, the paradise of true Christianitie, and practice of holinesse; that their deare and precious soules may bee saved in the day of the Lord Iesus.

2

Secondly, I did conceive, that there is a threefold cord, three maine and capitall causes, that violently hale downe upon us from Heaven many both corporall and spirituall plagues; and binds them fast to the bowels, and principall parts of this Kingdome; and doe daily more and more ripen the just wrath of God, for the pouring out of his last vengeance upon this sinfull Nation. They are these: First, the overflowing torrent, and unbridled rage of many crying sinnes, fearefull abominations, and desperate prophane-nesse. Secondly, a sensible declination from their first love, and decay of zeale, even in Christians. Thirdly, a lukewarmnesse

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warmenesse and want of thoroughnesse and sinceritie in small professors.

As for the first: By our horrible sinnes and hatefull ingratitude for mercies without measure, and miraculous deliverances, wee grow so heaue upon the Lord, that wee presse him, and the bowels of his tenderest compassion, as a cart is pressed that is full of sheaves; so that it is impossible, but that shortly, (without great humiliation and generall repentance) we should wrest out of his hands the vitals of his last wrath, and force him to come against us with the beesome of utter desolation. It is to be feared (so grievous and endlesse is the impietie and impenitencie of this land) that his forbearance in the meane time, is not for any hope hee hath of us (for what good hath a durable and extraordinary plague done upon us?) but onely by reason of the cruell and implacable insolencie of our enemies; because he is loth to make us a prey to the wolves of Rome, & matter of triumph to such a merciless and murderous generation. Who knowes, but that the Match had reached unto the Powder, had not the Lord (out of the bottomlesse depth of his unlimited mercies) layd hold upon his owne Argument? Deut. 32. 26, 27. I have said, I would scatter them abroad, I would make their remembrance to cease from amongst men; save that I feared the furie of the enemy, lest their adversaries should wax proud: Lest his & our adversaries, (those breathing devils, the Gun-powder Papists) should too proudly & barbarously have insulted in the ruines of his people, and the banishment of his glorious Gospel. The Lord give us understanding hearts to consider these things in time, lest hee come upon us with his wrath, never more to be appeased, and teare us in peeces, when there is none to helpe. May any

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any man drive away an hungry Lyon in the wood :
Or quench the fire in stubble, when it hath once be-
gun to burne. May one turne againe the arrow that
is shot of a strong Archer. If the Lord once whet his
glistening sword, and his hand sake hold on judgement,
with purpose to roote out a sinfull and rebellious nation;
there is no power or policy, no multitude of men, or magni-
ficence of State, no armour of the mightie, or arme of flesh,
shall ever be able to give any succour, reliefe, or delive-
rance.

Concerning the second: Certaine it is, that our bles-
sings of peace, and strength of State, broed (by accident)
much abatement of forwardnesse, and keele in godlinesse,
secret indovation, and coldnesse even in many true Profes-
sors; carelesse in observing their wayes; wearinesse and
uncheerefulnesse in doing good, and performing holy du-
ties; unpreparednesse in coming to divine services, reli-
gious exercises, and the Lords Table; lightnes and unpro-
fiablenesse in prayer, meditation, Christian conference, and
daily examination of their consciences; neglect of opportu-
nity in winning their brethren unto the seate of God, and
of working upon, and prevailing with their kindred, ac-
quaintance, familiers and families. Thus wickedly and
unthankfully turne we the mercies of God into occasions of
sinne, and suffer our temporall happinesse to waste and con-
sume our spirituall blessings. And the more we are secured
in our outward state, the more heartlesse we are in the ser-
vice of God, and the affaires of the life to come. But let us
looke unto it: for as the London and crying sinnes of this
Land are the great and strong can ropes, so undoubtedly
these (as lesser cords) have their part, and some power in
drawing upon us heavie judgements, and in preparing
further

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further vengeance, except we amend, and returne to our first love. Would to God, that we would keepe fresh in our minds but this one consideration: That the same God, which (against the expectation of both of heaven & earth, of Rome and hell, of diavels and Papists) turned our feares and amazements at the death of that glorious Saint, the late Eugene, into safetie, and a sure foundation, by the most happie successfull of our gracious Soveraigne, and his Royall seedes; can (out of his just judgement for our unthankfulnesse and securitie, in the very turning of an hand and closing of an eye) dash all our hopes; and shew up the whole Body of this flourishing Kingdome in the pit of irrecoverable destruction. It had bene done, had Faux fired the Powder: and who knowes what these busie and bloody heads are even now hammering in the same kinde? Besides these two now mentioned, there is another capitall cause of Gods heavie displeasure, which though it make no great noise, nor be much taken notice of upon earth, yet it is much loathed of God Almighty, and cries loud in heaven for vengeance upon us: It is a luke-warmnesse, and unzealousnesse, a cold and carelesse mediocritie in spirituall matters, and (as it were) a neutralitie betwixt notorious sinfulness & saving sinceritie. When men (perhaps) with diligence, willingnesse, and forwardnesse, submit themselves to the hearing of the Word, but subordinate the power and practice thereof, to their ease, honours, and worldly contentments: When they will needs hold an outward correspondence with the world, and yet inwardly maintaine and nourish hope of salvation in themselves: When they straine their wits, and strive to partake both of the comfortable favour of God, and corrupt fashions of the times, both of the pleasures of their

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sweet sinne, and the sweetnesse of the true peace of conscience, which are as incurrent as two parallel lines; and as incompatible as light and darkenesse. These men though (in the worlds opinion) they be of civill honest carriage, of moderate spirits, and of a staid temper in religion; and (in their owne conceits) rich and enriched, and want nothing; yet indeede they are meere starvelings, and starke beggers in respect of the true riches, and lasting treasures of saving grace; and in the very case of those (except in the meane time they buy of him gold, garments, and oyle) which shall never see Christ Iesus in his kingdome to their comfort: for Amen, the faithfull and true witnesse hath vowed it, that he will spue such out of his mouth; and wissheth much rather that they were key-cold, then such formal Christians: his speech imports thus much: I had rather you were Pagans and Infidels, then Professours without zeale. Now my chiefe and speciall aime is (with all humble submission to better judgements, & the censure of the Prophets) to lay open the state of these men; because (besides their fearefull deceiving of their own soules, and particular certaine damnation, if they so continue) they mightily incense the Lords wrath against this land, with an insensible and unacknowledged provocation; and mainly hazard the continuance of his glorious Gospel amongst us. It is commonly conceived ineede, both of themselves, and of the world; that if they be morally honest, and outwardly conformable to the ministry of the Word; so that they be hurtlesse and innocent in respect of humane justice; that they are also (I know not how) harmelesse and guiltlesse before the Tribunal of God. But the Evangelist tels us, That that which is highly esteemed among men, is abomination in the sight of God: And God himselfe by Isaiah, That his

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his thoughts are not our thoughts, neither are his waies our waies. For certainly the state of luke-warmnesse and formality in religion, howsoever it may be full of worldly applause and happines, & beare away the bell upon earth; yet it is as burdensome and hatefull unto God, as luke-warme water, or the most loathsome potion to the nicest stomacke: and doth with a more naturall importunitie, then other sinnes, knocke at the gates of divine justice, for the remouall of our candlestick, and the glory of his Gospel from amongst us. All kinds of sinnes according to their nature, measure & ripenesse, haue proportionally a part & hand in drawing downe all manner of plagues upon the sonnes of men: but this hath a peculiar and a predominant power in hastening that particular & greatest of all judgments, the famine of the Word. For God cannot endure without speciall indignation, that his Word, which is his power unto saluation, should receive such limitation and prescription from mens wisdom, that it should worke no further upon them, nor beget more change and holinesse, then may consist with the enjoyment of their worldly contentments, reputation, & the pleasures of their beloved sin. He cannot abide, that men (discouraged with the straightnes of the gate of grace, and impatient of a strict course of godlinesse) should labour to finde out, and follow another way to heaven, then that which is sanctified by his Word, & which hath and must be troden by all those that will ever see the Lord. Knowledge and profession of Gods truth, without sanctification and zeale, are but meanes in the meane time to put out the glory of Israel, & will hereafter but encrease the number of stripes, and adde waights unto endlesse torment. In the name of God therefore let all luke-warme and formal Christians be contented to take notice of their state

Elu. 55. 8.

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and before the Sunne goe downe over the Prophets, suffer their hearts to be thorowly heated with true zeale, and besides their outward reformation, and generall lightnings of the Spirit, to entertaine that speciall saving & sanctifying grace; which onely can save their soules, and prepare them for the glory that is to be revealed. Lest now at length (for he hath borne with us miraculously) our just God cause our Sunne to goe downe at noone, and darkenesse to surprize us in the cleere day. Lest he root us out of this good Land, as a fruitlesse nation; turne us out of our houses of peace, as the unworthiest, and unthankfullest people under heaven; and let out his vineyard to other husbandmen, which will deliver him the fruits in their seasons. And the more secure and fearelesse we be (as we were never more,) the more sudden and inevitable is like to bee our surprisall and destruction. For as Gods mercies are then most magnified, when they relieve the extremest misery, and shine into the depth of discomfort and darknes, when all other helpe is utterly despaired of: so his judgments are most glorious, when they strike at the height and top of pride and impenitency; while they thinke themselves most sure, and with greatest confidence repose upon the arme of flesh, and policie of man.

The third reason and motive, why I insist so long in the point of formall hypocrisie, was taken from the condition of many auditors; who being of deepest understanding, were naturally aptest, and strongliest tempted, to mistake and undervalue the mysterie of godlines, & to deserve their own feates in the high point of salvation. For men of greatest noblenesse and preeminence of spirit, of most rich and univ-
ersall endowments of mind, without the power of grace, and a sanctified humilitie (the fairest branch springing
thence,

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thence, and the true crowne of Christianity) are readiest to make an Idoll of their great sufficiency, with a disdainfull prejudice to passe by the simplicitie of the Saints; and out of a flattering conceit of their own hearts to thinke their spirituall state as good as the best, and most blessed from God, when as yet they have no part in the first resurrection. For when they find themselves farre above others in all other excellencies, and whatsoever remarkable worth the world takes speciall notice of; they conceive also, that in a proportionable congruitie (as indeed it should be,) they are inferiour to none in those sacred apprehensions of heaven, and taste of eternall life. Upon this consideration, I was bold, out of a Christian jealousie, to treat on this argument, being perswaded of their great wisdom and gracious humilitie to listen to any heavenly message, which might either discover or prevent spirituall danger.

Thine in Christ Iesus,

ROBERT BOLTON.

thee and the true crown of Christianity) we readily to
 make an offer of their great sufficiency with a Christian
 intention to pass by the simplicity of the transmission of
 a Christian content of their own hearts to make their
 will have as good as the best, and most blessed from God,
 who as yet they have no part in the full redemption.
 For which they find themselves have above others in all
 their excellencies, and whatsoever remarkable worth the
 world takes special notice of; they conceive also, that in a
 proportionable congruence (as indeed it should be) they are
 entitled to more in the sacred affections of heaven,
 and state of eternal life. Upon this consideration, I have
 bold out of a Christian jealousy to treat on this argument,
 being persuaded of their great wisdom and gracious in-
 clination to listen to any friendly message which might be
 the better of present spiritual danger.

Thine in Christ Jesus,

ROBERT BOLTON.

A

B



A DISCOVRSE ABOUT THE STATE OF TRUE HAPPINESSE.

PSALME L.

1. *Blessed is the man, that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull.*
2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*



Here is no greater encouragement, or stronger motive to stirre a man to an eager and earnest pursuite of the meanes, then to propose unto him an end wherein at length his heart may repose, as in a concurrence of all comforts and contentments: To which, there is no possibilitie of attaynement, but by purenesse of heart, holinesse of life, constancy in course of sanctification, which only lead unto the face, and presence of God; where, and with whom alone is the highest perfection of blisse, a river of infinite pleasures, the well of life, and endlesse rest of all created desires. For the capacite of mans soule cannot possibly bee filled with the sufficiencie of any creature; no not with a world of creatures: for they are all nothing to the worth of a mans soule; Christ himself having preferred it in valuation, *What shall it profit a man, though hee*

A Discourse of true happinesse.

Mat. 16. 26.

should winne the whole world, if hee lose his owne soule? And therefore can never be free from motion and vexation: untill it reach unto (either in certaine hope, or actuall fruition) an object infinite, as well in excellencie of nature, as duration of time. Blessed then was the wisdome of the Disposer of these heavenly songs of *David*; whether it was himselve or *Ezra*; or whomsoever, in that hee prefixed this excellent Psalme, as a preface to all the rest; wherein is proposed, and comprised a matchlesse happinesse, whereby the godly man may even in this life flourish like a *Palme tree*, and grow like a *Cedar in Lebanon*; refreshed continually with rivers of joyes, and comforts, shed into his heart by the spirit of God: and may stand like mount *Zion*, unastonished and unremov- ed, at that great and fearefull day, when the wicked shall call for the mountaines to cover them, and wish they had never bin. What ingenuous mind would not be inflamed with zeale, to the prosecution of those meanes which leade unto an end as full of happinesse, as the Sunne is full of light, and the Sea of waters? What heart not possessed with an iron sinew, would not thirst, and long after sound and undissembled sinceritie; even as the Hart brayeth after the rivers of water, and as the dry ground gapeth for drops of raine? And by it alone we purchase, and put on an unconquerable resolution, issuing from an assurance of being in Christ, and from the cleaenesse of a good conscience, whereby we may walke even as bold as *Lions*, thorow this valley of teares, and the mercilesse vexations of prophane men, may yet may walke upon the *Lion and Asse*, the young *Lion* and the *Dragon* wee may tread under feet; and hereafter bee sure to bee satisfied with the fulnesse of joy in the presence of God, and with pleasures at his right hand for evermore.

Psal. 92. 12.

Psal. 125. 1.

Pro. 12. 1.

Psal. 91. 13.

This happy man is here described unto us by many arguments.

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First, are laid downe his markes and properties, negative, and affirmative; in the two first verses.

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Secondly, his happinesse is lively set out by a similitude, in the third verse.

Illustrated

Illustrated by an opposition of the miserie, and unhappy condition of the wicked, in the fourth and fifth verses.

Concluded with the causes of them both, to wit, of the happinesse of the godly, and vengeance upon the wicked, in the last verse.

The negative properties in the first verse are three: *Hee doth not walke in the counsell of the wicked; Hee doth not stand in the way of sinners; Hee doth not sit in the seate of the scornfull;* amplified with a threefold gradation in the persons, actions, and objects of the actions. The gradation in the persons, the *wicked, sinners,* and *scornfull*, implies, all sorts of ungodly men. The gradation in the actions, *walke, stand,* and *sit*, all manner of commerce and correspondence with them. The gradation in the objects, the *counsell, way,* and *seate*, all kind of iniquitie; inward corruptions, or outward impieties. The whole verse laboureth with an emphaticall exaggeration, to set downe his blessed forbearance of sinne and communicating with sinfull men.

The second verse containing his imployment in pietie, seemeth to answer in opposition, the three negatives, with three affirmatives. *His delighting in the Law of the Lord,* is opposed to the *counsell of the wicked.* *His meditation, and exercise in the Law,* to the *way of sinners.* *Day and night:* there is his constancie and habit, opposed to the seat of the scornfull.

Why then, let the prophane and flattering world say what it will, let sensuall, and un sanctified men judge as they list. That man, and that man alone is truly, & everlastingly happy, *That walketh not in the counsell of the wicked;* that is, that doth not delight in their vaine imaginations, sinfull affections, lustfull desires, speculative wantonnesse. In their proud and swelling thoughts; which conceive mischief, and bring forth a lie; chaffe, and bring forth stubble; the wind, and bring forth the whirle-wind. That doth not partake of their impotent passions, unhallowed policies; their exorbitant, and indirect projects, for their pleasures, honours, and profits. Whose soule desires not to come into the secret of their cruell

ell consultations, and malicious designements. In a word, whose heart hateth, and abominateth all venome of inward pollution, that hath either fountaine or seat in any power of the soule.

That standeth not in the way of sinners: That is, that breaketh not into open profanenesse; that imitateth not their actions, and conversation. Whose mouth is not full of bitterness and lying; whose lippes are not infected with the poyson of Aspes; whose hands are not full of bribes and falshood; whose feet are not swift to run after mischiefe, vanity, and lewd companions.

That sitteth not in the seate of the scornfull. That is, that confineth not himselfe to the chaire of iniquitie; that confirmeth not himselfe in his malice and hardnesse of heart; that doth not make a mocke of sinne, and jest with the sacred Word of God; that doth not direct the poysonous arrowes of a spirefull tongue, even at the apple of Gods owne eye, his dearest Saints and servants. That, with the scorner, doth not dare the highest majestie of the Almighty, to whet his glittering sword, and take hold on judgement; to put on his habergeon of righteousness, and the garments of vengeance for cloathing: saying as it is Isa. 5. 19. *Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere, and come, that we may know it.*

Thus far his forbearance of sinfull actions. Now follows his practice in actions of pietie.

But his delight is in the Law of the Lord: that is, the whole doctrine divinely inspired, is the very joy of his heart, and delight of his soule. It is sweeter unto him then hony, and the hony combe. It is more precious unto him then gold, yea then much fine gold. It is more worth unto him then heaven and earth. And when the heart is once enkindled with love, then the imagination imbraceth with dearest apprehension, the thoughts are impatient of any other object; all the powers of the soule are united in a strong endeavour for the attaine-ment. The whole mind must needs be posselt with medita-

tion. If he delight in the Law of the Lord, hee must needs meditate therein. And this fervency of the heart, cannot possibly bee inclosed within the compasse of the brest: it will spread it selfe in speech and actions: as is plaine, *Psalm. 37. 30. The mouth of the righteous will speake of wisdom, and his tongue will talke of judgement.* The reason followes, *For the Law of his God is in his heart. And Psalm. 119. 167. My soule hath kept thy Testimonies: for I love them exceedingly.* And this love, delight, meditation, and exercise in the Law of God, of this happy man, is not as a morning cloud, and as the morning dew, before the Sunne: but like the light of the Sun, that shineth more and more, unto the perfect day. It is not for a start, for feare, upon restraint, for reputation, for advantage; or to cover the terrors of conscience, for a while, with a few flashes of deceiveable comforts, out of some misapplied promises in the Word of God: but it is out of a free resolution, and with undaunted constancy, *day and night.*

But give me leave, I beseech you, before I proceede to the explication of the rest, or deductions of doctrines from these particulars; to propose unto you this generall Doctrine, which hath his strength from the body of the Psalme, and the maine scope of the Spirit of God.

There is in the Booke of God proposed and offered unto us, an happinesse, standing in opposition to all the vaine felicities which ancient Philosophers devised out of their deepe speculations; or prophane men frame out of their corrupt affections: not consisting in pleasures, riches, honours, greatness; in civill honestie, formall hypocrisie; or the whole possibility of nature: but in supernaturall grace, and the blessed consequents.

The whole booke of *Ecclesiastes*, *Salomons* sacred retraction, is a large and found demonstration of this Doctrine. *Salomon* was sonne unto the worthiest King that ever swayed Scepter upon earth; and hee was predecessor in the royall line unto the Son of God; and so, matchlesse for nobilitie, if true happinesse had consisted therein. He was King of Ierusalem, the Lady of the world, the perfection of beauty, and
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the joy of the whole earth. He gave silver as stones, and gave Cedars as the wilde fig-trees, that grow abundantly in the plaine. He built him houles, and planted Vineyards. He provided him men-singers, and women-singers; and the delights of the sonnes of men. Whatsoever his eyes desired, he with-held it not from them; and with-drew not his heart from any joy. For wisdomie and understanding, hee had a large heart, even as the sand that is on the sea shore. In speculative knowledge, hee excelled the wisdomie of all the children of the East; and all the wisdomie of Egypt. Hee was able to discourse from the Cedar tree that is in Lebanon, even unto the Hysope that springeth out of the wall. In wisdomie of policie and governement, there was none like unto him before him, neither after him shall arise the like unto him. So that *Salomon* was the most fit and absolute man that ever lived, both for abilitie in understanding, abundance in possession, and desire in searching to take an exact measure, and the utmost extent of the worth and sufficiency of all creatures: and to raise from them the best contentments they could possibly afford. Yet when hee had wearied himselfe in the varietie of passages of this life; and in the Booke of *Ecclesiastes*, becomes a publike penitentie-rie to the whole Church, and to all posteritie; see his judgement: he utterly disavowes and disclaimes them all; as miserable comforters, as meere shadowes and dreames, wherein there is no more matter of sound comfort, than there is light in the greatest darkenesse, or taste in the white of an egge. He sayes of laughter, *Thou art mad; and of joy, What is this that thou doest?* And whereas wisdomie and knowledge, are the most incomparable treasures this transitorie world hath; he saith, that in the multitude of wisdomie is much grieve: and hee that increaseth knowledge, increaseth sorrow. And of these, and all other things under the Sunne; yea, and if to the glory of all created natures, were an addition of ten thousand excellencies, that never man saw or enjoyed; hee had pronounced of them all, in respect of true happinesse, and divided from the grace and feare of God, and a sanctified

Eccle.1.11.

Eccle.1.18.

sanctified heart; that they are all vanitie. And if he had staid there, it had bene well; that argues but a passive imperfection; and a weakenesse of being in the things themselves; but they are vexation of spirit. Nothing in themselves, yet full of power and activitie, to inflict vengeance and vexation upon the spirit of a man. The spirit of a man being sound in sinceritie, and seconded with a good conscience, is able to beare out his infirmities, and all the miseries incident to his nature: It is able to passe by, with a resolute and contented patience, the lying imputations of the prophane malice: It is able, by the grace of God, to encounter with the terrors of death, and the fearefulnesse of the grave: yea, to endure with a gracious humilitie, even the presence of God and Angels at that great Day. But a wounded and an afflicted spirit, who can beare? If the eye bee darke, how great is that darkenesse? If the spirit of a man, which should refresh all the faculties of the soule with comfortable cheerefulnesse, and fill the whole body with a lively vigour, bee it selfe wounded with vexation and tetrour; how comfortlesse is that man? If his strength were the strength of stones, and his flesh of brasse; yet would the torment of a bitter afflicted soule grind him to powder; and melt, as the dew before the Sunne, whatsoever hee accounteth strongest, and most powerfull to releve his heavinesse; it would turne all his choicest and dearest pleasures into wormewood and bitterness. And this vexation, with which riches, honours, or what other vanitie desireable in this life doth afflict the unregenerate heart, is twofold: In the very pursuite of them is much anguish, many grievances, feares, jealousies, disgraces, interruptions, disappointments. But after the unsanctified enjoyning of them, follows the sting of conscience, that will everlastingly vex the soule; which is the very earnest of the fire of hell; by which a man doth expect with unconceivable horror, the consummation of the wrath of God, (which burneth sure hotter, and more unqueneably, then any fire, though augmented with infinite rivers of brimstone) to bee powred upon his body and soule for evermore;

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Vers. 13.

in the world to come. How then possibly can there bee any happinesse in these vexations? Wherefore *Salomon* having proved the negative part of my doctrine, concludes the positive in the last chapter: That to feare God, with reverent regard to keepe his commandements, is the onely way to be possesse of true happinesse; to find peace of conscience, and assurance of the favour of God. For let a man, while he will, in this world of vanitie, either sport himselfe in the soft and Greene way of fading pleasures; or please himselfe in the glorious miseries of honours and high places; or tire himself in the toys of unsatiable greedinesse; or brave it in his oaths, blasphemies, and strength of powring in strong drinke; or tread the fearefull and desperate path of contempt of the power of Religion, the truth of God, and sincerity of the Saints: all the while, when he is at the best, hee is but as the raging sea, that cannot rest. For so *Isaiah* compares the wicked, Chap. 57. 20. The sea, you know, is not onely many times tossed and tumbled up and downe with winds and tempests; but ever inwardly disquieted, even with her owne motions, casting up continuall mire and dirt upon the shore, and breaking into foame her proudest waves against the rockes: Even so the heart of that man which hath reposed his affections upon the glory of this life is not onely many times disquieted and cast downe with outward crosses and occurrents; as with losse of friends, discouragement of great Ones, disappointment of his hopes and preferments; with wrongfull railings, and disgraces; with looking upon the day of his death, and vengeance upon the wicked; with disturbers of his securitie in his pleasures and dignities: but is also, besides the reflexe torture of his conscience, ever from within, foaming out his owne shame, the dishonour of God, and the vexation of his brethren. But it is not so with him that holds the feare of God for his surest sanctuary, that hath resolved to resigne up himselfe in holy obedience to the will of God. His heart is like the upper part of the world, which is ever full of serenitie, constancie, and brightnesse; be the aire below never so troubled

bled with stormes and thunders; or the earth with commotions and tumults: For let there bee about him the devouring sword of the Tyrant, the consuming flames of persecution, the keene razors of lying tongues, the mouthes of Lyons, the cruell combinations of his enemies; nay, let the earth bee mooved, and let the mountaines fall into the middle of the sea: yet his heart is joyfull, patient, resolute, and contented,

But to descend more specially to the particulars of the negative part of my Doctrine: let mee adde to the many and strong reasons of the ancient Philosophers, and late Schoolemen (against pleasures, riches, and honours) these three; which will for ever utterly disable them for claiming any shew of interest in mans happinesse.

First, they cannot possibly fill the unlimited desire of the soule. For although the treasures, the greatnesse, the delights of all men living, were in the present possession of one: yet somewhat besides, and above all this, there would still bee sought, and earnestly thirsted for. Nay it is certaine, if one man were not onely crowned with the soveraigntie of all the Kingdomes of the earth, but besides, were made Commander of the motions of the Sunne, and the glory of the Starres; yet the restless eye of his unsatisfied understanding, would peepe and prie beyond the heavens, for some hidden excellency, and supposed felicity, which the whole compasse of this created world cannot yeeld. So unquenchable is the thirst of mans soule, untill it bathe it selfe in the River of life, and in the immeasurable Ocean of goodnesse and wisdom. So impossible is it, that this materiall world with all her perfections, should be a proportionable object to so precious a nature; or that so divine a sparke should cease rising and aspiring, untill it joyne it selfe to that infinite flame of glory and majestie, from whence it first issued.

Secondly, they cannot secure the conscience distressed with the apprehension of the wrath of God, or prevent his judgements. Memorable is that horrible amazement, that surprised

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Dan. 5. 6.

Eccles. 7. 8.

surprized the heart of *Belsazzar*, amid his greatest jollities. Melting he was in pleasures, and delicioulnesse; solacing himselfe amongst his wives and concubines; carousing in the golden and silver vessels of the Temple. But when there appeared fingers of a mans hand, which wrote over against the Candlestick, upon the plaster of the wall (a remembrancer unto his conscience, how contemptuously, and sacrilegiously hee had dishonored the highest Majestie; and that the vials of Gods heavie vengeance were ready to be powred upon his head) all the jayes of his royall pompe vanished as the smoke: For then the Kings countenance was changed, and his thoughts troubled him, so that the joynts of his loines were loosed, and his knees smote one against the other. And now, one pang of his wounded conscience did much more torment him, then the kingdome, majestie, glory, and honour, which he received from his father *Nebuchadnezzar* could ever comfort him. So, I doubt not, but many times, the hearts of many glorious Ones in this life, that are not in trouble like other men, but spread themselves as greene bay-trees; when they heare the certaine judgements of God, denounced out of his booke by his Ministers, against those sinnes, to which (by long custome and vowed resolution) they have fastened their affections, because thereon depend their pleasures, honours, states, reputations, contented passing the time, or the like: I say, that many times (except their consciences be seared up with a hot iron, against the day of vengeance, and then their case is unspeakably wofull) their hearts tremble, even as the trees of the forest, that are shaken with the winde: Amid their laughing, their hearts are sorrowfull: Or if their mirth be entire, it is but like the noyse of the thornes under the pot. Thornes under a pot, you know, make a great crackling, and a noyse for a little time: they blaze faire and bright, but are suddenly extinct, and brought to nothing. Neither are those cold comforters able to quench Gods fiery jealousy, when it breakes forth in plagues and judgements against a sinfull people. Witnesse the Prophets: *Zephan. chap. 1. 17, 18. Their blood shall be poured*

powred out as dust, and their flesh as the dung. Neither their silver, nor their gold shall bee able to deliver them in the day of the Lords wrath, but the whole land shall bee devoured by the fire of his jealousie, Ezech. 7.19. their silver and their gold cannot deliver them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels; for this ruine is for their iniquitie. Obad. 4. Though thou exalt thy selfe as the Eagle and make thy nest among the starres, thence will I bring thee downe, saith the Lord. It is not then any wedge of gold, or height of place, can priviledge, or protect us; when our finnes are ripe, and ready to take the flame of Gods fierce wrath and indignation.

Thirdly, they cannot stretch themselves unto eternity. For there are no contentments of this life (whether they lye in honours, riches, pleasures, friends, or the like) let them be never so many in number, so potent in the world, or in our own perswasions, so exempt from mixture of discomfort; that can possibly bring us further, then our death-bed. It may bee for a few and wretched daies of our life, they have detained us in a fooles paradise, yet full of Vipers and Scorpions. It may be they have left some obscure prints of unsound joyes in our passages: but then, at their farewell, they are utterly dispoyled of their weake, and imaginary sweetnes; and are wholly turned into wounds, and wormewood, into gall and vexation. They leave a sting indeede in the conscience, that never dies; but themselves die all at our deaths, and lye down with us in our graves. Why then, when the immortall soule, being dislodged from this tabernacle of clay, shall now begin to enter the confines of eternitie; what shall comfort it, through that endlesse duration? For if it looks backe to this inch of time, which it consumed in vanity, it may aske: Why have I been troubled about many things? Why have I disquieted my selfe in vaine? Why have I insolently insulted over innocency, and accounted sincerity madnes? What hath pride profited me? or what profit hath the pompe of riches brought me? And it may be answered: *All those things are passed away like a shadow, and as a Poast that passeth by: as a ship*

that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods: or as a bird, that flieth thorow the aire and no man can see any token of her passage, but onely heare the noyse of her wings, beating the light wind, parting the ayre through the vehemencie of her going, and flyeth on shaking her wings, whereas afterward no token of her way can be found. If then the expiration of all worldly comforts be most certaine and inevitable, as the furthest at our departure from this life; it is impossible there should bee any absolute joy found in them: for there is wanting the very life and accomplishment of true happines, assurance of perpetuitie. Imagine therefore a man to bee abundantly encompassed even with all the desires of his heart; let him wash his paths with butter; and let the rocke powre him out rivers of oyle; let him heape up silver as the dust, and gold as the mire in the streets; let him decke himselfe with majestie and excellencie; and array himself with beautie and glory; let him drinke up the pleasures of this world in as great abundance as *Behemoth* the river *Jordan*; yet all is nothing, himselfe being covered with corruption, and mortalitie; and the fruition of them with vanitie and change. One generation passeth away, and another generation cometh. He must at length necessarily make resignation of al into the hands of a new succession: and hee shall take nothing away when he dies; neither shall his pompe or pleasures descend after him. Yet if a man besides an entire and interrupted possession of his worldly contentments; which is never to be looked for in this life; for, as *Iob* speakes, *While his flesh is upon him, he shall be sorrowfull; and while his soule is in him, it shall mourne*; yet, I say, if besides he were able to extend his life to many millions of yeeres, the matter were a little more tolerable. But alas, the life of a man at the most is but a hand-bredth, or a span long; and that which makes it much more miserable, he knowes not in what part of that short spanne, how suddenly, or how soone he shal be cut off from the land of the living; and goe, and shall not returne, even unto the land of darkenesse, and shadow of death. For the rejoicing of
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Cap. 14. 22.

Iob 20. 5,
&c.

the wicked is short, and the joy of hypocrites is but a moment. Though his excellencie mount up to the heaven, and his head reach unto the clouds: yet shall he perishe for ever, like his dung; and they which have seene him, shall say, where is he? Hee shall slee away as a dreame, and they shall not find him, and shall passe away as a vision of the night. So that the eye which had seene him, shall doe so no more, and his place shall see him no more. And in this respect, mans condition is far inferiour to other creatures. One generation passeth, and another generation succeedeth: but the earth remaineth for ever. The Sun seemes every night to lye downe in a bed of darkenesse; but he rises in the morning clothed with the same glory and brightnesse; and rejoyceth as a Giant to runne his course: But man (saith Iob) is sicke, and dieth, and man perisbeth, and where is he? As the waters passe from the sea, and as the flood decayeth, and dryeth up; so man sleepeeth, and riseth not: for he shall not wake againe, nor bee raised from his sleepe, till the heaven be no more.

Chap. 14.
10, 11, 13.

To let therefore these wretched vanities passe; as unworthy to be insisted on thus long. For howsoever, the worldly-minded man, wanting utterly the eye of faith, and having his eie of reaso dimmed with mists, that rise from his tumultuous and fiery passions, grosse ignorance, and wilfull malice, (so that he only looks upon the honours, riches, and pleasures of this life, with a carnall and sensuall eye) may seeme to see in them some glimmerings of happinesse, and thereafter conforme and proportion his desires, endeavours, and projects; because he hath his portion only in this life: yet certainly, the truly generous mind may cleere, out of the very apprehension of nature and light of reason, discerne them all to bee no better then a broken staffe of reed; whereupon if a man leane it will goe into his hand, and pierce it, yea, and strike his heart too thorow with many sorrowes; and that in the time of trouble, they will all prove but as a broken tooth, and sliding foote. To let them therefore passe, and die and perishe, I come to two other branches of the negative part: civill honestie, and formall hypocrisie.

These indeed are the two great engines, by which in this

full light and glorious noonetide of the Gospel; the prince of this world draweth many multitudes into his snares in this life, and into chaines of darkenesse in the life to come.

Sweetnesse of nature, lovelinesse of disposition, fairenes of conditions, a pleasing affabilitie in carriage and conversation; an unswayed uprightnesse in civill actions, and negotiations with men, make a goodly shew. But if there be an accession of profession of the Gospel, of outward performance of religious exercises, of some correspondence with the servants of God; why then the matter is stricken dead: There is the perfection. What soever is above, is proud hypocrisie, vaine glorious singularity, phantasticke precisenesse; when (God knowes) there may be all this, and yet no power of Religion, no life of grace, no true happinesse, no hope of eternitie. To the demonstration of which point before I proceede, let me prevent two objections.

First, I deny not, but that morall vertuousnesse is good, and excellent in it selfe; the outward performance of religious duties, and the exercise of the meanes of our conversion, are necessary. But if morall vertuousnesse were able to put on the greatest magnificence and applause, that ever it anciently enjoyed amongst the precisest Romans; whereby it might worthily draw into admiration and just challenge, even these times of Christianitie: yet in respect of acceptance with God, and conformitie to his will; and being not guided and sanctified by supernaturall grace, it is but at the best ~~as filthy~~ filthy filchinesse ~~as a filthy rag~~. And outward actions of Religion, bee they performed with as glorious a shew and undiscernable conveyance, as ever they were by the most formall Pharise; yet severed from a sound and sanctified heart, (the fountaine which gives life, sweetnesse, and acceptation to all outward services) they are but all, as the cutting off of a Dogs necke, and the offering of Swines blood.

Secondly, I doe not heere by any meanes purpose the discomfort of that man, whose soule is yet wrastling with the grievous afflictions and terrors of conscience, in the foretravell of his new-birth: I wish unto him the sweetest comforts
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that either he in his deepest agonies can desire, or the bowels of Gods tenderest compassions are wont to powre into broken and bleeding hearts; and that the joyfull light of his Saviours countenance may breake forth upon his cloudie and drooping conscience, with farre greater brightnesse then ever the clearest Sunne upon the face of the earth. Neither doe I purpose the discouragement of him who hath happily passed the fearefull, but necessary, pangs of remorse for sinnes; and hath already (by the grace of God) laid hold upon the merits and mercies of Christ, by a true, though a weak faith. I wish that his soule (as a new-borne babe in Christ) may be touched with the smoothest hand of the most wise and charitable discretion; and that it may bee nourished with the sweetest milke of the most gracious and comfortable promises. I ever esteemed it most bloody cruelty to quench the smoking flaxe, or breake the bruised reed, or to adde sorrow to him whom the Lord hath wounded; and therefore rather infinitely desire to turne the smoking flaxe into a burning fire of zeale; to refresh the weak and wounded heart, with softest oyle of Gods dearest mercies; to make the bruised reede a pillar of brasse, that it may stand strong, and sure at the day of tryall. Whereupon, I pronounce out of most certaine grounds of Gods eternal truth, unto the weakest faith, if true and sound; that the gates of hell, with all the furie and malice of the prince and powers of darkness, shall never prevaile against it. That neither Angels, nor principalities, nor things present, nor things to come, nor depths below, nor heights above, nor the creatures of tenne thousand worlds, shall ever be able to worke a separation of it from that infinite love of God, which first planted it in the heart; or a disjunction of it from Christ, which inspires it continually with life, spirit, and motion. It is not difference of degrees and measure, that takes away the nature and being of it. A small drop of water is as well and truly water, as the whole Ocean: a little sparke is as truly fire, both in essence and qualitie, as the mightiest flame: the hand of a little child may receive a Pearle, as well

Pro. 17. 15.

as the hand of the greatest Giant, though not hold it so strongly: a weake faith may be a true faith, and so a saving faith, as well as the full perswasion and height of assurance. This onely I must advise in this point; that if this graine of mustard-seed, watered with the dew of grace, grow not towards a great tree: if this sparke, enkindled by the Spirit of God, spread not into a big flame: if this small measure of faith be not edged with a longing fervency after fulnesse of perswasion, and seconded with an assiduous and serious endeavour after more perfection; it was no sound and saving faith, but onely a counterfeit shew, and a deceiving shadow. But yet for all this, I cannot (without a woe) speake good of evill, and evill of good: I must not put darkenesse for light, and light for darkenesse; wise *Salomon* hath taught us, that *he that justifieth the wicked; and hee that condemneth the just, even they both are an abomination to the Lord.* And therefore I must tell you, that a man may be great in the eye of the world, and in the judgement of the greater part for his civill honestie, and solemne performances of outward duties of Religion: (to which many thousands never attain;) and yet himselfe be not only a stranger from the life of God and right happinesse, and holden fast under the power and tyrannie of the first death: but also by accident, being putt up with a conceit of an imaginarie perfection, become a violent opposite to the power of Religion and true godlinesse. The reason whereof may be this: Our corrupt nature (as in matters of understanding and opinion) worketh in every man a too too much love of his owne inventions, and conclusions; all opposition inflames the affection, and sets on foote the wit, to finde out arguments for their prooffe, lest hee seeme to have beene too weak of judgement in framing them, or too inconstant in not defending them: even so also in matters of life and conversation; and the more plausible a mans course is, and the more gloriously it is entertained of the world, the stronger is his resolution to continue in it, and the more impatient hee is of all controlement and contradiction. So that morall honestie,

nestie, and outward religiousnesse, being in themselves good and necessary, and a good step to Christianitie: yet by accident are many times a strong barre to keepe men from the power of godlinesse and unfained sinceritie. Because, when they consider their present course is in good acceptance with the world; and that it may well consist with the free enjoyment of their honours and pleasures, at least arising from their beloved and secret sinnes, they willingly and peremptorily rest and repose upon it; contented with a probable error of being in the state of grace, and with a plausible passage unto eternall death. And the rather, because they know full well, if they should step forward unto forwardnesse in Religion, and that inward holinesse, without which they shall never see the face of God, they should not onely raise up against themselves many thundring tempests, of the worlds insolent, false, and spitefull censures; but also even from the bottome of hell, many disturbances & drearefull tentations. For I am perswaded, while a man lies secure in the course of unregeneration, if the divell can procure it, he shall enjoy his hearts desire, he shall bring his enterprises to passe, and not fall into trouble like other men. Hee onely then begins to bestirre himselfe, when a man begins to stir towards grace; or that by his traines, hee hath brought him to some point of advantage, to some dead lift, to his death-bed; that he may have a full stroke at his destruction, that he may suddenly and certainly swallow him up, body and soule; and then hee payes him home with a witness; for either through senselesnesse, or despaire, hee sinkes him downe irrecoverably into the bottome of hell.

These two objections thus prevented, I come to the prooffe of the point in hand. And first, these reasons following may demonstrate, that he which reaches but to civill honesty, comes farre short of being in Christ, and consequently, of true happinesse.

First, some of the Heathens (out of those wicked notions and inclinations to vertuousnesse, which corrupted nature confusedly imprinted in their minds) attained a great mea-

* Cato, homo virtutis
similimus,
qui nunquam
refellit fecit,
ut facere
videretur,
sed quia aliter
facere non poterat;
cuique id
solum visum
est rationem
habere, quod
haberetur iustitiam,
omnibus humanis
virtutibus im-
mune semper
fortuna in sua po-
estate habuit.
Paterculus,
lib. 2.

* Splendida
peccata.

* Contra
Julianum,
Deus. l. 4.
c. 3.

* Cap. 11. 6.

sure of morall perfection: This *Blasie* the * Historian gives of the Roman Cato. Cato was a man which did animate the faire speculative image of vertue with lively executions and practice. Goodnesse was so habitually incorporated into his honest mind, that he did good; not for respect and reservedly, but because he could possibly doe no otherwise. Impartiall indifferen-
ce was the rule of his actions; and being free from the corrupci-
ons of the sinne, hee was the same man; and had a free com-
mand over his passions; both in time of acception and disgrace. It is further reported of Fabrianus, that a man might sooner
tame the sun from his course, then to sway Fabrianus (by re-
spect) from honest and ingenuous dealing; And yet all these
excellencies of morality are justly and truly censured by Di-
vinity, to be but glorious sins, beautifull abominations. Augstine,
that great disinger, and worthy Father, confirms it unan-
swerably; especially from that ground in the Epistle to the
Hebrewes: *Without faith it is impossible to please God.* Let a
mans works in shew be never so good, so magnificent, so
charitable; except the heart bee purged from dead workes
by a lively faith, and purged from an evill conscience, hee is but
a painted sepulchre, or whited wall. But yet take this by the
way; if these Heathens (in the twilight of reason) became
such admirable lights of uprightness and honesty; and yet
Christians in these daies (when all the beames of Christs
blessed Gospel are shining and shed round about them) con-
tinue still in darknesse, cold and frozen in prophaneesse and
securitie; certainly, as it shall be easier for Tyre and Sidon
at the day of judgement, then for Corazin and Bethsaida: So
shall be easier for many Heathens (though to them impossi-
ble) then for those Christians, that passe not them in vertue
and integrity. Cato and Fabrianus at that day shall rise up a-
gainst many like warme Professors of our times, to their
eternall shame, confusion, and condemnation.

The second reason is grounded upon the words of Saint
Paul; 1 Cor. 13. 12. *The manner all men see with the
eyes of the Spirit of God; for they are foolishly deceived into
their own hearts, because they are spiritually discerned.*

In this place, by *(natural man)* is not meant onely the carnall and sensuall man, swinishly wallowing in vanities and pleasures: but as the best and soundest Interpreters conceive it, even a man considered with the whole compasse of the reasonable soules possibilitie. And mans reasonable soule, by that strength it yet retains (since it was by God justly disinherited of all spiritual patrimony, for *Adams* rebellion) may purchase some kind of perfection. First, in it selfe it may be excellent, if endowed with a sharpe wit, a quicke apprehension, a strong mind, a piercing judgment, a faithful memory, a more moderate will, and milder affections. But if by industry and Art it furnish and fill every severall facultie with those ornaments and qualities, of which they are naturally capable, the perfection is much more admirable. And yet besides these excellencies in it selfe, it may shine gloriously to others, it may go further, and inable it self by action, experience and observation, with such an universall wisdom, that it may not only be fit & qualified for notable offices of society & intercourse in politicke Bodies, but also reach unto that depth of foresight, and large comprehension of circumstances, that it may bee worthy imployment in affaires of State, and in the direction and guidance of whole kingdomes. All these perfections may concur upon the soule, and yet it remaine starke blind in the mysteries of Salvation. Imagine them al joynly in one man, and in the highest degree of perfection and excellency, of which unsanctified morality is capable, and yet them be never so much admired, & flattered of the world, yet without the salt of grace to season them, & the life of faith to animate them, they are but as gay and rich attire upon a leprous body; as jewels, chaines, and bracelets, upon a dead and rotten carcase. Let no man then deceive his owne heart; he may be enriched with singular pregnantie of all the faculties of the soule, he may be stored with varietie of the choicest and profoundest learning, he may expresse in action and civill honesty the absolute portraiture of *Christ*es morall vertues; yet may be as politicke as *Athreph*, to use himselfe which he conceived in this state, *as hee* *as one had asked counsell at the*

1 Sam. 16.

23

Oracle

Oracle of God: and yet without supernaturall illumination, and the divine graces, of faith, love, zeale, sinceritie, spirituall wisdom, a sanctified-contention of spirit, in making towards God in all kind of duties; which only put a man into possession of true happinesse, and fit him for a blessed association with God, Angels, and holy men; I say, without these supernaturall graces, he cannot only not perceive the things of the Spirit of God, but (which is an horrible and fearefull curse) even esteeme them foolishnesse.

3

The third reason shall be taken from the example of *Nicodemus*, *John 3*. *Nicodemus*, I am perswaded, was an honest and ingenuous man; I am sure hee was a great man, and a Teacher of Israel; yet when he comes out of his civill honesty and naturall wisdom, to reason and confer with Christ about the salvation of his soule and eternall happinesse, hee is strangely childish and a meere infante. For when Christ tells him, *Except a man be borne againe, he cannot see the kingdome of God*; he replies: *How can a man be borne which is old? Can he enter into his mothers wombe againe and be borne?* A reply, which may breed an astonishment in all that shall ever reade this story understandingly unto the worlds end: nay, it seemes to seeme strange to Christ himselfe, by his interrogative admiration afterward; *Art thou a Teacher of Israel, and knowest not these things?* And no marvel; for who would thinke, that one of the best of the Pharises, a ruler of the Jewes, a profest Doctor in the Law and the Prophets, and one careful to save his soule, should be so grossely and palpably ignorant, in a most materiall and necessary point of salvation, especially, having many times, no doubt, read it in *Moses* and the Prophets: Amongst many places, he might see, *Ezek. 36. 26, 27*, most clearly, laid downe the great and glorious worke of our new birth: *A new heart also will I give you, and a new spirit will I put within you, and I will take the stony heart out of your body, and I will give you a heart of flesh, &c.* But when he comes from teaching, and reading of this and the like places, to be examined in the practice and experimentall feeling of these graces of regeneration upon his owne soule; why, hee talks

talkes of a man that is old, entring againe into his mothers wombe: from whence he should certainly retorne with a doubled pollution and corruption of nature; and once more the child of Sarai then he was before. But so it is, where the heart is not seasoned with saving grace; let the understanding be never so great with swelling knowledge, the practi- call powers of the soule never so pregnant with wisdom, and policy, and perfected with morall vertues; yet there is nothing to be expected from that man in matters and myste- ries of salvation, but darkenesse and blindness, childishnesse and stupiditie.

Fourthly the young man in the Gospel may bee a fit in- stance for our present purpose. He was unreprouable in the externall iustice and outward observances of the second ta- ble, wherein civill honestie doth principally consist; but how farre he was from inward sanctification, the state of grace, and happinesse of Gods children, appeares in the story. For when the sacred and powerfull words of our blessed Saviour, had insinuated into the secrets of his soule, and stricke at his sweete sin of covetousnesse; the young man is presently cast into a fit of melancholy: Christ is too precise a Preacher for him, he cannot digest such a strict and severe course: he will not abandon his pleasures of worldinesse, his Palaces, his possessions, to follow Christ the Lord of heaven and earth in this life, though he assure him of the rich treasures of eter- nall blessednesse in the life to come. *When the young man heard that saying, hee went away sorrowfull: for hee had great posses- sions.* Whereby we may see, that a man may be civilly honest and unenfurable in outward workes of iustice, and yet har- bour and nourish some close corruptions; and sweete sin in his heart: from which rather then he will part, hee will lose his part in Christ, the bottomlesse fountaine of endless joyes and comforts, and his portion of unvaluable glory in the new Ierusalem.

This point being thus manifest, for conclusion, I will lay downe certaine differences, betwixt the righteousness of faith and sanctification, and the righteousness of civill honestie,

4
Math. 19.

Verf. 12.

tie, that a man may have some directions to examine his soule and conscience In this respect.

I

First, the fountaine and originall of righteousness of faith, is the sanctifying Spirit of God: I call it the sanctifying Spirit because the spirit of God may by a generall influence con-
 curre to the illumination of the understanding with know-
 ledge, and a civill reformation of the will even in the unregenerate; but the sanctifying Spirit, by the miraculous operative of saving grace, doth purge and mortifie the inmost affections, plant justifying faith in the heart, renew all the powers of the soule, & reinvest the (in some good measure) with the blessed image of holiness and integrity which they lost in *Adam*. But the cause and fountaine of righteousness of civill honesty, may be goodness of constitution, and ingenu-
 ity; whereby a man may not be so apt and inclinable to notorious sinnes, or want of trials and provocations, or feare of lawes and temporall punishments, or desire of reputation and rising, or a vaine hope to stay Gods judgements for inward corruptions by civill outwardness, or at best, the restraining Spirit of God; by which he doth onely repress the furies and outrages of the wicked, and reduce them to some moderation and honesty, for the quiet of his Elect, and conservation of Kingdomes. For if God did not put his hooke into the nostrils of prophane men, and his bridle into their lippes, every one of them (sith every man hath in his corrupt nature the seedes of all sinnes that ever have, are, or may be committed) I say every one of them might become a cruell *Sennacherib*, a railing *Shimei*, a traitorous *Judas*, a bloody *Bonner*, an hellish *Fanck*, fierce Wolves and Lyons against the silly and innocent Lambes of Christs fold.

2

Secondly, righteousness of civill honesty, in outward actions, may make a colourable pretence of pietie and up-
 rightnes; but indeed hath many secret relations to pleasures, to friends, to profit, to preferments, to revengement, to passions, partialities and events, and such like by-respects; not easily discernable, but by him whose eyes are tenne thousand times brighter then the Sunne. But righteousness of faith hath

hath in all actions, for the maine scope and principall end, the glory and honour of God: and if infirmities doe sometimes distaine them with some mixture and adherence of respects, (for who can say, My heart is cleane: even the purest actions are mixt with some spice of corruptions;) it workes in the faithfull soule much griefe, sorrow, striving against, repentance and humiliation.

Thirdly, righteousness of faith, doth labour watchfully, religiously, and conscionably in that particular calling, wherein Gods providence hath placed a man, and in all the parts and speciall duties of godlinesse and obedience. But civill honestie wanders in the generalities of religion; and many times in impertinent, unsetled and unlimited courses.

Fourthly, righteousness of faith doth strive with greatest earnestnesse and contention of spirit for spirituall comfort, and a good conscience before God. But civil honestie is fully and finally satisfied with credit and plausiblenesse amongst men.

Fifthly, civill honestie makes no great conscience of smaller sinnes; as lying, lesser oathes, gaming, prophane jesting, idlenesse, pastime on the Sabbath day, and the like. But righteousness of faith having a sensible feeling of the heavie waight of sinne, from those anguishes which the conscience felt before the infusion of faith; and being still stung with a checke and smart for all kind of transgressions, doth reasonably and proportionably hate and make resistance to all knowne sinnes.

Sixtly, civill honestie doth not use to make opposition against the sinnes of the time, but is even willing to be carried with the streame; onely upon more faire and probable tearmes, then notorious sinfulnessse; and therefore will goe and encourage a man in godly courses, and good causes, untill hee meete with, either a wound to his state, a disgrace to his person, a disturbance to his pleasures, an imputation to his forwardnesse, a stop to his preferments, losse of friends, imminencie of danger, or any such crosse and discouragement; and then it teacheth him to step backe, as a man ready

ready to tread upon a serpent, and to start aside like a broken Bow. But righteousnesse of faith doth stand out for the honour of God, and ordinarily goes thorow-such, in good causes; come what come can; crosses or calumniationes, good report or evill report, men or divels. For it is compleatly armed with confidence of future happinesse, and hath fixt the eye upon the crowne of immortality; which if heaven and earth conspired, they were not able to pull it out of his hand, that reserves it in the heavens, for all those that fight a good fight, that keepe the faith, and run with constancy the race of sanctification.

The next point of the negative part of my doctrine, is formall hypocrisie. Which that you may more cleerely understand, consider with me three kinds of hypocrisie: privy hypocrisie, grosse hypocrisie, formall hypocrisie.

Privy hypocrisie is that, by which a man makes profession of more then is in his heart. And this sometimes doth mixe it selfe even with the fairest and most sanctified actions of Gods dearest children; and doth sooneft insinuate into a heart stored with the rich treasures of true godlinesse. For Satan, if hee cannot detain a mans soule in notorious sinfulness, in meere civill honestie, or formalitie, but that by the sacred inspirations of Gods good spirit, it is pulled out of the mouth of hell, from the slavery of sin, and courses of darkness, into the glorious light and liberty of Christs Kingdome; he is enraged with fierce and implacable fury, and doth ever certainly with eager pursuit persecute that soule, both by his owne immediate malice, and by the cruell agencie of prophane men. And if so be he cannot procure a scandalous relapse into grosse sinnes; yet that hee may in some measure worke the dishonour of God, and the discomfort of his noblest creature, the two maine ends of all the policies of hell, hee doth labour to distaine the pure streames of divine grace in the foule puddle of our corrupted nature; and at least to fasten the spots of privy hypocrisie upon the best actions, and the very face of innocencie. This hypocrisie (as I take it) ariseth from spirituall pride. For when a godly man, by the
great

great worke of regeneration is become *more excellent*, than his neighbour; as indeed he incomparably is, howsoever the worlds estimation be otherwise: Because the one is, as yet, a limme of Satan, receiving from him the cursed influence of foule pollutions, of uncleannesse, and lying, of malice and revenge, of pride and profanenesse, &c. The other is already a blessed member of Christs mysticall body, continually inspired with holy motions and the life of grace. The one lies polluted in his owne blood, encompassed with

Pro. 12. 26.

loathsome corruptions; of all natures, except onely the Divell and his angels; the most wretched and forlorne; of the family of hell, heire of horreur and desolation: The other by the immortall seed of the pure and powerfull Word of God, is made *partaker of the divine nature*; clothed with the rich and unvaluable robe of Christs justice; guarded with an invincible troope of heavenly Angels, justly intituled to a Kingdome of unconceivable glorie, and pleasures more then the starres of the firmament in number. The one is a wrongfull usurper of the riches, honors and preferments of this life; for which hereafter he must be condemned to chaines of eternall darkenesse, and dungeon of endlesse miserie and confusion: the other, whiles he continues in this world, is a rightfull owner and possessor of the earth, and all the creatures and blessings of God; and when hee departs hence, he shall be made a glorious inhabitant of those sacred mansions, where constant peace, unimixed joyes, and blessed immortalitie even for ever and ever doe dwell, Which great difference when the godly man perceives, and his owne prerogatives, hee is filled with a strange and joyfull amazement and admiration of his owne happinesse; which Satan seeing, who is perfectly experienced in all advantages and opportunities for spirituall assaults; and working upon the reliques of mans prond nature, doth cunningly draw him to advance above that which is meete within himselfe, in his owne opinion, the worth of his owne graces and vertues. Which that he may convey and present to the view of the world, with an excellencie proportionable to his owne overweening,

2 Pet. 1. 4.

weening conceit, he is forced to admit the secret and insensible poyson of privy hypocrisie; which he doth more easily at the first entertaine, because the pestilencie and bitterness thereof is not discernable by reason of the predominancie and sweetnesse of the fresh present graces of Gods Spirit in his soule. But when by afflictions or disgraces, by some extraordinary tentation or particular checkes from the Ministry of the Word, the ugliness of it is discovered to his conscience; he for ever abhorres it, as a consuming canker, that would fret out the very heart of grace, and extinguish the life of sinceritie; and therefore with much humiliation and fervencie doth pray against it, strive against it, and by the mercies of God prevaile against it.

This kind of hypocrisie belongs not to my present purpose; onely by the way let mee give advertisement to the child of God (for to him onely I speake in this point, to the end he may keep his heart unblameable in holiness, and preserve the true relish and sound joy of good actions entire, and undistempered) that hee would strongly fence his heart with a gracious and unfained humilitie, against privie pride the mother of this hypocrisie; as against a close undermining, and a most dangerous enemy; and the more seriously and watchfully for these reasons: partly drawne from the nature of the sin: and partly from the state of his soule. From the nature of the sin:

1 First, other finnes grow from poysonous and pestilent rootes; as Adultery, from idlenesse; Faction, from discontent; Murther, from malice; Iesting out of the Word of God, from a prophane heart; the Killing of soules, from Non-residencie; Envie and flattery, from a base and unmanly weakness of mind; Violent ambition, from a distrustfull independencie upon God; Seorning of godlinesse, from a reprobate sense: but this sin springeth from a faire and unsuspected fountaine, even from zeale, godly duties, and good actions.

2 Secondly, other grosse finnes spread themselves universally over the whole corrupt masse of all the sonnes of men; but

but this doth singe out the chosen of God, and takes up his seate in the sanctified soule.

Thirdly, this sinne doth unavoidably wind it selfe into the heart of man with a lie and peculiar kinde of insinuation. For when godly man for a good action or inward grace doth seeme to disclaime pride in his conscience, hee may be proud that he is not proud, even of his humilitie; and that he is able to descrie his pride and corruptions more then others can do. So endlesse are the mazes of Satans circular temptations.

Fourthly, there is no depth of knowledge, no measure of grace, no eminencie of zeale can be exempted from hazard of surprisall, by this last and most cunning encounter of Satan by privy pride. *Paul*, that great instrument of Gods greatest glorie, in whom there was a matchlesse concurrence of divine graces, and varietie of all manner of afflictions, notable meanes to keepe the heart of man in humilitie; yet lest he should be exalted out of measure through the abundance of revelations, there was given unto him a pricke in the flesh the messenger of Satan to buffet him.

Reasons taken from the state of the regenerate soule, are these:

First, let the best and most mortified man turne the eye of his conscience from the fruitlesse and dangerous speculation of his owne worthinesse; and fasten it awhile upon his corruptions and infirmities, upon his many deficiencies in religious duties and executions of his calling, wants, and weakenesses in prayer and inward devotion, his dulnesse and uncheerfulness in religious exercises, his omissions of services and occasions for the enlarging of the kingdom of Christ, his cold and sometimes cowardly prosecution of good causes, his now and then slinking from a bold profession of sinceritie, for feare of the vaine and wretched imputations of worldlings, &c. and out of this consideration, he will be so farre from selfe conceitednesse, and a partiall overvaluing of his owne gifts and vertues, that hee will finde much matter and just cause to renew his repentance, to stand upon

his guard against spirituall pride, to continue and increase his humiliation, to double his zeale and resolution for the glorifying of God, and subduing his owne secret corruptions.

Secondly, let him consider, how before his calling he marched furiously and desperately under Satans colours, in the pursuite of pleasures, vanities and worldly honours; with how resolute hatred and contempt he opposed against sincerity and saving grace, as against needlesse precisenesse and folly; how fearelessly and how far he ran in the paths of iniquitie, and the sinful passages of the kingdome of darkenesse, where no reward was to be expected but shame and miserie. But after it pleased the Lord to place his Angel in the way to stop the torrent of his impieties, & to set his sacred Word before his eyes, as a glorious light to direct him in the waies of righteousness: let him remember how often hee hath started aside for false & imaginary feares; how often he hath stumbled even in the even path, through his owne heedlesnesse; how often he hath stood still in his way, either gazing on the painted and lying glory of the world, or listening to the allurements and deccitfull charmes of his owne flesh: Nay, how sometimes he hath been inforced to retire by some cunning traine and malicious stratagem of Satan. So that (since his conversion) he hath but runne faintly and slowly, and woon little ground in the grace of godlinesse; although there be set before him the price of the high calling, the highest advancement of the soule, fulnesse of joy, and the precious treasures of immortalitie. And if he demurre awhile soundly upon this point, he may for ever feare lest a self-liking of his owne excellencie, be justly plagued with a scandalous fall into some grosse sin; which besides it owne particular sting, will unto his great discomfort awake the old sinnes of his unregeneration, like so many sleeping Lyons, with open mouthes to charge afresh upon the conscience with new terrors and fearefull vexations.

Thirdly, let the godly Christian looke up at the liberall and mercifull hand of God, which out of the bottomlesse depth

depth of his owne bountie hath reached unto him, whatsoever gifts he hath; whether of body or mind, of honours or outward possessions, of nature or grace: and hee shall finde farre greater reason to be continually grieved and humbled, that the bright and unspotted beames of Gods sanctifying Spirit, are foulely darkned and lessened in his body of death; then to be exalted in his owne conceit, in that it hath pleased God of his meere and free mercie to illighten the darknes of his heart; without which supernaturall illumination, hee should have lived in blindness and miserably untill death; and after this life been cast out into utter darkenesse and remedilesse desolation.

Fourthly, let him take heed how he harbors and nourishes this viper of spirituall pride in the bosome of his soule, lest it taking unseasonable heate and warmth from his zeale, endanger the whole frame of his new man: Either by perswading him to imbrace some groundlesse singularitie of unwarrantable opinions; which by reason of his vertues will spread more plausibly, and by consequent more dangerously. For a perswasion of integritie is not onely a motive to roote an opinion deeply in a mans owne apprehension; but also a meanes to make it more currant and passable with the admirers of his graces. Or else this spirituall pride may (by Gods just judgement) draw upon him a deadnesse of heart, a dullnesse of zeale, an intermission of operations of grace; which the child of God doth infinitely more feare, then any affliction or crosse that can possibly befall him from prophane men, either upon his body, or state, or good name.

These reasons may justly moove every faithfull Christian, with much earnestnesse and prayer to labour after, and settle surely in his heart, a true and undissembled humilitie; as the onely soveraigne meanes to preserve the life and vigour of his graces in his owne soule, their fruit and benefit to others, their blessing and acceptation with God: and with the watchfullest eye of his spirituall wisdom, to hold in perpetuall jealousie the cunning sleights and windings of this insinulative sinne of privie pride; that both so pestilent a canker

may be kept out of the soule, and the passage may bee stoppt to prave hypocrisie; with which, I told you before, Satan doth endeavour with might and maine to discomfort and disgrace the actions and exercises, even of the child of God.

The second kind of hypocrisie is grosse hypocrisie; by which a man professeth that which is not in his heart at all, and so deceives others, but not his owne heart. And this is most properly hypocrisie; for the Greeke word *hypokritas*, signifieth a stage-player; who sometimes putteth on the robes and majestie of a Prince, himselfe being of a base and neglected state: Or the gravitie and wisdom of a Counsellor, himselfe being of roguish and dissolute conditions: Sometimes he representeth a chaste and modest lover, his owne life being a practice of uncleannesse: Sometimes hee assumeth a good and honest vocation, his owne being accursed and unwarrantable. Even such is the grosse hypocrite upon the stage of this world, a very painted sepulcher and whited wal, glorious indeed in outward fashions and solemnities, in shewes and representations to the eye of the world; but if it were possible for a man to make an exact inquirie into the close and hidden passages of his heart, he should finde many blacke and bloody projects, for compassing revenge even upon surmised opposites; many ambitious steps built upon flatterie and dissembling, basenesse and briberie for his rising and preferments; many itinging swarmes of fiery lusts and impure thoughts, which are either spent in speculative wantonnesse and the adulteries of the heart; or else for feare of the worlds notice, breake out onely into a strange and secret filthinesse. In a word, under the veile of his outward religiousnesse, he should see a perfect anatomy of the infinite and deceitfull corruptions of the heart of man, and many plausible and politike conveyances to blear the eyes of the world; howsoever wretched man upon his owne fillie and forlorne soule he certainly drawes an exceeding waight of vengeance. This kind of hypocrite is more miserable, and of lesse hope then the open sinner.

First, because he sinneth against the light of his conscience, which

which manner of sinning makes him incapable of saving graces. For how can that heart, which to naturall hardnesse addeth a voluntary obfirmation in sinne; and resistance to godly motions, receive the softning and sanctifying spirit of God? How should those untruly affections be tamed by the power of Religion, who please themselves, and hold it their greatest glory to seeme most moderate outwardly, when inwardly they boyle most intemperately in lust, pride, malice, contempt of zealous simplicitie, and in other foolish passions? How should the brightnesse of wisdom shine, where the windowes of the soule are shut close, wilfully and upon set purpose?

Secondly, by reason of the shining lampe of an outward profession, howsoever he want the oyle of grace in his heart, hee so dazels the eyes of men, that hee barres himselfe of those reproofes and wholesome admonitions, whereby the open sinner is many times confounded and amazed in his conscience, humbled and cast downe in himselfe, and happily reclaimed and converted.

Thirdly, all publike apprehensions and advertisements from the Ministerie of the Word, although they be as so many loud cries sounding in his eares, to awake him out of the dead slumber of hypocrisie; hee either interprets to proceede from some particular malice, or indiscreete heate; and so passes them over with a bitter and peremptorie censure; or else out of the pride of his heart hee posseth them over from himselfe, as not infamous or notorious in the worlds opinion; and transferres them upon the open sinners; being assured that in the judgement of others, whom hee blinds and deludes by his Art of seeming, they belong not to him.

Fourthly, he is justly obnoxious to an extraordinarie measure of Gods hatred and indignation. For every ingenuous man out of the grounds of morallitie, holdeth in greatest detestation, a doubling and dissembling companion; as a fellow of extreme basenesse and servilitie, most unworthy to bee entertained, either into his inward affections and appro-

bation, or outward services and employments; how much more the God of heaven and earth, who seeth cleerely into the inmost glasse of the heart? For hell and destruction are before the Lord; how much more the hearts of the sonnes of men? I say, how much more must he needs double his infinite hatred of sin against the double iniquitie of hypocrisie? how must his soule abhorre that wretched creature, which beares the world in hand, and makes a shew unto men, that he stands for God, and his honour and service; but indeede is a close sinner for Satan, his owne pleasures; and the powers of darknesse? And as the hypocrite is subject to Gods extraordinary hatred; so is hee lyable to an extraordinary weight of vengeance. For when the wrath of the Lord is once kindled against him, it is powred out like fire, & burnes even to the bottome of hell. His feare commeth like an horrible desolation, and his destruction like a whirlwinde. Terrors shall take him as waters, and a tempest shall carry him away by night. And so certaine are these plagues, that as though the hypocrite were already turned into a Divell, or into the very fiery lake, it is said in the Gospel, of other sinners, that they shall have their portion with the hypocrite, where shall be weeping and gnashing of teeth.

Good Lord, it is strange and fearefull, that so noble and excellent a creature as man, endued with reason and understanding like an Angel of God; having (besides the preciousnesse of the holy Booke of God) those great and universall motives, the immortallitie of the soule, the resurrection of the dead, the joyes of the kingdome of heaven, the endlesse paines of the wicked; which except he be a damned Atheist, hee doth certainly beleve; and where as hee might live on earth with unconquerable comfort, and shine hereafter as the brightnesse of the firmament; hee a companion of Saints and Angels, and stand in the glorious presence of the highest Majestie for ever and ever; yet for all this, will excommunicate himselfe against the light of his conscience; and with the certaine knowledge of his heart, by his grosse hypocrisie, secret abominations and uncleannesse, procure penalties for some wretched

wretched pleasures and preferments; make himselfe in the eyes of God (howsoever he deceivemen) a very incarnate devill upon earth; and after this life, justly heape upon his body and soule, all the horrors and despaires, tortures and plagues, which a created nature is capable of.

Oh that the hypocrite would consider these things in time, lest the wrath and fierie jealousie of the Lord breake forth upon him suddenly and inevitably, like sorrowes upon a woman in travell, and teare him in peeces when there bee none that can deliver him! Well may hee carry the matter smoothly for a time, and by his juggling dissimulation call a mist about him, and inwrap himselfe in darkenesse from the eye of the world; yet let him know, that in the meane time his finnes are writing by the hand of Gods Iustice, with the point of a Diamond, in the register of his conscience; and when their number and measure is accomplished, the Lord will come against him, even with whole armies of plagues and vengeance, as against the most hatefull object of his revenging Iustice; the most base and unnaturall Opposite of so pure a Majestie, and the most notorious and transcendent instrument of Satans deepest malice.

This kind of hypocrite belongs not to my present purpose; and therefore I leave him. (without sound and timely repentance) to some strange and markable judgement, even in this life: Or if he passe these few daies honorably and prosperously (as it is many times the lot of the wicked,) let him expect upon his deaths-bed the fiery darts of Satan, empyoned with hellish malice and crueltie, to be fastned deeply in his soule; and such pangs and anguish of conscience, that will possesse him of hell before hand. Or if hee depart out of this world without sense of his sinne, or else at the best, with some formall and perfunctorie shew of penitencie; yet let his heart tremble for the feares that it shall feare at the great and terrible day of the Lord: when the vizard of his hypocrisie shall certainly be pulled off his face; and hee ashamed and confounded in the presence of the blessed Trinitie, of Angels, and all the men that ever were; and irrecoverably

abandoned from the face of God, and from the fruition of his joyes, to the most consuming flame of the fire of hell, and the loathsomest dungeon of the bottomlesse pit.

3

The third kind of hypocrisie is formall hypocrisie, by which a man doth not onely deceive others with a shew of piety and outward forme of Religion; but also his owne heart, with a false conceit and perswasion that he is in a happy state, when as in truth his soule was never yet seasoned with saving grace, and the power of Religion. And I beseech you marke me in this point: it is of greatest consequence to every one for a sound triall and examination of the state of his conscience, whether he yet live the life of God, and stand in the state of grace, or lye intwalled in the fetters and slavery of sin and Satan. For herein I must tell you how far a man may procede in outward profession of the Truth, in supernaturall decrease of sinfulness, in some kinds and measure of inward graces, and yet come utterly short of true happinesse; and without an addition of the truth of regeneration and a sound conversion, shall be cut off for ever from all hope of immortality, and shall never be able to stand firme and sure in the day of the Lord Jesus.

For a more perspicuous explication of this point, conceive with me those perfections, which may befall a man, as yet unregenerate and in the state of damnation.

Wee may suppose in him, first, all those gifts which the possibility of nature can conferre upon him; all ornaments of Arts and knowledge, of wisdom and policie: not onely that which is purchased by experience, observation, and employment in points of State; but also the spirit of government, as *Sau* had. To these wee may adde gentleness, and fairenesse of conditions, an exactnesse of civill honestie and morall justice, immunity from grosse and infamous sinnes. And thus farre the Heathens may goe: And thus far we proceeded in our last Discourse. But in these times of Christianity, a reprobate may goe faire further then ever the most innocent Heathen that ever lived could possibly; though some of them were admirable for their mild and mercifull disposition,

disposition, some for their vertuous severitie, some for integrity of life, some for constancie and resolution in goodnesse, some for preferring the unspottednesse of their life before most exquisite tortures. For to all these he may adde a glorious profession of the Gospel, a performance of all outward duties and exercises of religion, many workes of charitie and monuments of his rich magnificence. Nay, besides all this, he may be made partaker of some measure of inward illumination, of a shadow of true regeneration; there being no grace effectually wrought in the faithfull, whereof a resemblance may not be found in the unregenerate. This last point will most clearly appeare unto you out of the 8. of *Luke*, and the 6. to the *Hebrewes*.

In the eighth of *Luke*, the hearer resembled unto the stony ground, is the formall hypocrite, who there is said to believe for a time, and therefore by the inward, though more general and inferiour working of the Spirit, may have a temporary faith begot in him. In which faith we may consider these degrees.

First, hee may bee endued with understanding and knowledge in the Word of God.

He may be perswaded that it is divinely inspired, and that it is most true,

He may see clearly by the Law of God, the grievous intolerablenesse of his sinnes, and the heauey judgements due unto them.

He may be amazed and terrified with fearefull horror and remorse of conscience for his sinnes.

He may give assent unto the covenant of grace in Christ, as most certaine and sure; and may conceive, that Christs merits are of an invaluable price, and a most precious restorative to a languishing soule.

He may be perswaded in a generalitie and confused manner, that the Lord will make good his covenant of grace unto the members of his Church; and that he will plentifully performe all the promises of happinesse upon his Children.

He may be moubled in mind with grudgings and distractions,

signs, with reluctance and scruples before the commission of sinne, out of the strength of naturall conscience, seconded with a servile apprehension of divine vengeance; but especially illightned with some glimmerings of this temporarie faith. Much a doe was there even with *Pilate*, inward trouble and tergiversation, before he would be brought to give judgment on Christ. *Herod* was sory, before hee beheaded *Iohn Baptist*. And these men, I hope, were farre short of the perfections attainable by the formall hypocrite.

8 After a sin committed, besides the outward formes of humiliation, by the power of this temporary faith, he may bee inwardly touched and affected with some kind and degree of repentance and sorrow; I meane not onely that, which is a preparative to despaire and hellish horror, but which may sometimes prevent temporall judgements, as in *Abel*, and with a slumbering and superficial quiet, secure the conscience for a time. And from this faith may spring fruites: Some kind and measure of hope, love, patience, and other graces. It is said in the Evangelists, that that hearer (which we call the formall hypocrite) receives the Word with joy; whence may be gathered:

1 First, that with willingnesse and cheerefulnesse, hee may submit himselfe to the ministry of the Word.

2 With forwardnesse and joyfulness hee may follow and frequent Sermons.

3 With a discourse of the sufferings of Christ, hee may bee mooved even unto teares for compassionate indignation; that so glorious and infinite innocencie should be vext with all manner of indignities and tormentes for the grosse and wilful impieties of sinfull men.

4 He may love and reverence, give countenance and patronage to the Ministers, whom he heares with gladnesse. For it is the nature of man, to be kindly and lovingly affected unto him that brings him a message of joy and comfort.

5 He may esteeme the negligent, or no hearers of the Word of God, as prophane and of seared consciences, which doe not onely abandon the necessarie meanes of salvation, but that

that they may with more securitie and absolutenesse reape in this life what sensuall profit or pleasure soever the world yeeldeth, endeavour to banish and extinguish all thought and notice of heaven or holinesse.

The Word of God by this temporary faith and other graces may worke such a change in him, as is called *the unclean spirits going out of a man*: Mat. 12.43. *A flying from the pollutions of the world*: 2 Pet. 2.20. *A washing*: 2 Pet. 2.22. And may have such power upon him, that he may do many things thereafter. *Herod is said to have revered Iohn, to have heard him gladly, and so have done many things*: Mark. 6.20.

To this for illustration, and because we are hereafter to consider their differences from a true, entire, and universall sanctification; wee may adde those five degrees incident to the reprobate: Heb. 6.

First, he may be illightned in his understanding, with some glympses of heavenly light.

Secondly, he may have some taste in his heart of the heavenly gift.

Thirdly, he may be made partaker of the holy Ghost, the author and fountaine of all graces.

He may in some measure enjoy the good Word of God, the glorious instrument of the conversion of soules.

He may have some taste and feeling even of the powers of the world to come.

Nay, and besides all these, that which nailes him fast unto formalitie, and makes him with contentment to walke in a plodding course of outward profession, is a perswasion that he is already in the way of life, when as yet he never entered, no nor the very first step unto it. For indeed he may bee perswaded (though from false and mistaken grounds) that he is rich in heavenly things, and hath neede of nothing; and that he is already possessed of the Kingdom of grace, and intituled to the Kingdome of glory; and yet be most wretched and miserable, and poore, and blind, and naked: His state in this case being not unlike the dreame of a poore or hungry man, which in his sleepe filleth himselfe with variety of dainties,

or

2 Tim. 3. 5.

or tumbles himself amid his rich treasures of heaps of gold : but when he awaketh, behold, hee is faint, his soule longeth, and hee embraceth nothing but emptinesse and aire; yea, and besides, the very imaginarie fruition of his supposed happinesse, when he is awaked, increaseth his languishing; & doubles the sense of his necessities. Even so the formall hypocrite in this life dreams much of comfort to come, makes sure of heaven, thinkes himselfe the onely man, his *supposed holinesse*, as the Apostle calls it, his *forme of Godlinesse* in his conceit, is the onely true state of salvation; whatsoever is short of him, is prophannesse; whatsoever is above him, is precisenesse. But when upon his deaths-bed he awaketh, and hath his conscience illightened, and his particular sins revealed unto him, in stead of catching a Crowne of glory, which hee hath vainly posselt in his hopefull securitie, he graspeth nothing but feare and amazement, anguish and sorrow. Yea, and now his former false perswasion of his happy state enlargeth the gulfe of his despaire, and makes him more sensible of his present and unexpected miseries.

Give me leave, I beseech you, to enlarge this point and to acquaint you with some reasons of this perswasion. For a false perswasion of already being in the state of grace, is a barre that keepees thousands from the state of grace indeed.

The good spirit of God (you know) doth perswade every regenerate man by a sweet & silent inspiration, out of a consideration of an universall change and sanctification, and present sinceritie in all the powers and parts of his soule and body, and calling, that he is most certainly in the state of grace, and heire of Heaven. Whence spring perpetually whole Rivers of unspeakable comfort; that most then refresh his soule, when he is neere to be overwhelmed of the maine Ocean of the worlds bitterness and pressures.

In a lying resemblance to this sacred worke of the holy Ghost in the hearts of Gods children, Satan, lest he be wanting to his, puts on the glory of an Angel of light; and insinuateth into the imagination of the formall hypocrite some flashes of comfort and conceits that hee is in state of grace, and

and shall be saved. Whence issues a cursed security, a wretched opposition to more sinceritie then hee findes in himselfe, a slumber and benumbednesse of conscience, an impatiency of having his formalitie censured by the ministerie of the Word; a neglect of a more sound search into the state of his soule. For Satan (in his Angelicall forme) tels him, that more strictnesse and puritie is but onely a proud hypocrisie and pretence of such as affect a transcendencie abovethe ordinary degree of holinesse; and bids him take heede of beeing too bulie and pragmaticall in taking notice of every small corruption and infirmitie: for tendernesse of conscience, and a too nice apprehensivenesse of every litle sin, will uncomfortably enchain him to Melancholy, Vnsociablenesse, and some degrees of despaire. And howsoever (saith Satan) some Preachers of preciser humour, out of their unhallowed zeale and censorious austeritie, breath out nothing against thee but fire and brimstone, indignation and wrath, damnation and horror; yet take not these things to heart, but let such peremptory comminations passe as malicious thunder-boles, discharged from too fiery spirits, begot by indiscreete heate, and directed to private ends. Thus this wilie Serpent cries peace, peace unto his soule; when (God knowes) there is no peace towards, but noise, and tumbling of garments in bloud, and burning and devouring of fire. The conscience indeed may be asleepe for a while, like a fierce wild beast gathering vigour and puissance, that being awaked by the hand of God, at the approach of sickness or death, may more implacably rend, devoure and torment for ever.

But I come to the grounds of this perswasion. I told you before, that the Spirit of God assures his Children that they are in the state of grace, out of a consideration of an universal sinceritie in all their waies. But Satan for his children hath other reasons, which I conceive to be such as these:

First, the formall hypocrite is notably confirmed that his state is good, when he compares himselfe with those which are more sinfull: as Murderers, Adulterers, Drunkards, Prophane of the Sabbath, Usurers, Swearers, Lyers, Ie-

sters.

sters out of the word of God, and fellowes of such notorious ranke. But if (besides the disclaiming of these) his conscience be able to informe him of his civill honesty, externall iustice, some workes of charitie, &c. Why then the matter is put out of all controversie, and hee presently canonized a Saint in his owne conceit. You may see his picture in the eighteenth of *Luke*: *O God, I thanke thee, that I am not as other men are, extortioners, unjust, adulterers, or as this Publican.* There is his exemption from common prophannesse. *I fast twice in the weeke, I give tithes of all that I possesse*: There is his outward iustice & religious solemnities. But you must not conceive that the formall hypocrite doth proclaime this in publicke, with such grosse and palpable ostentation: Nay, (perhaps) when it ariseth, hee lets it not rest long in his owne thoughts, lest by this vanity his vertues lose their grace, and he his comfort. But certaine it is, a consciounesse of his being free from infamous impieties, of his morall honestie, performance of outward duties of Religion, and some inward, in some measure (though not universallly, nor to the degree of the children of God) is one of the best grounds hee hath for his assurance of being in state of salvation. Parallel to this of *Luke*, is that, *Pro. 30. vers. 12. There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.* That is, they imagine their temper of Religion, their pitch of holinesse, their formall Christianity, to bee the very right path to heaven: when indeed they were never truly humbled with a sense and sight of their sins, out of the Law and Iudgements of God. They were never acquainted with the pangs of conscience in a new birth, or the mysteries of salvation: but within are full of hollow-heartednes, lukewarmenesse, and much bitterness against true godlinesse and the power thereof.

II

The second reason whereby the formall hypocrite is moved to thinke his state to be good, and the way of his life to bee right, is a prejudice which he conceives from the imputations which the world layeth upon the children of God: such as are Pride, Hypocrisie, Singularitie, Melancholie, Simplicities,

Simplicitie & the like. But before I descend to these particulars, give me leave to propose unto you the fountaine and ground of them, which I take to bee that great and eternall opposition which is naturally betwixt light and darknesse; the life of grace, and a death in sinne; sinceritie and prophanenesse; the children of God, and the wicked. Gods children, you know, in this world live as sheepe among wolves: In the stormie times of the Church, their persecutors are indeede even wolves in the evening, for their insatiable crueltie, and unquenchable thirst, in drinking up the bloud of the Saints: And in the Halcyon daies and fairest times of the Church, yet they have those which will be prickes in their eies, and thornes in their sides. If they cannot vex them in a higher degree, yet they will bee sure to lay on loades with base indignities, disgraces, slanders, and lying imputations. And their hatred is of that strange nature and qualitie, that it is discharged even against the goodnessse of the godly, their zeale, their forwardnesse in Religion, their faithfulnessse in their calling, & the like, as against its proper object. This is plaine in *Jeremie*: *Jeremie* neither borrowed on usurie, nor lent on usurie; hee was free from all colour of giving offence, or doing wrong: Nay, his gracious heart was wholly melted in compassion, that hee wished that his head were full of water, and his eyes a fountaine of teares, that he might weepe day and night for the destructions of his people. And yet of that people every one contended against him; there was not a man but hee cursed him. The onely reason was, because whatsoever the Lord said, that he faithfully spoke, and kept nothing backe, but shewed them all the counsell of God. It is yet more plaine in *David*, Psalm. 38. 20. *They also that reward evil for good, are mine adversaries, because I follow goodnessse.* The word there in the Originall insinuateth such an extreme and deadly hatred, that from thence comes the Devils name, *Satan*. So that howsoever this enmitie betwixt the world and the children of light, be many times bridled by the restraining Spirit of God, sometimes by the ingenuousnesse of the wicked,

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10.

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ked, or their morall vertue or policie, or some by-respect, or by accident bee turned into love; because by the presence and prayers of the Godly, they many times escape judgements and receive blessings. Yet, I say, howsoever it bee thus bridled, in it selfe it is more then ordinary or naturall, and hath in it some degree and mixture of hellish virulencie. Ordinary hatred expires in the downe fall of his aduersarie; Nay, any one of generous mind (out of the interest hee challengeth in the common state of humanity) will commiserate the distresse and affliction even of his greatest and basest enemy but much more of one of noble spirit and eminent worth, and more then that, of one that hath followed him with all offices of kindnesse and love: yet the flame of this hatred is so fierce and so set on fire by hell, that it is not extinguished even with the blood of his supposed Opposite, but barbarously sports in his miseries, and with insolencie tramples upon his desolations. This appeareth cleerely in the example of *David*, Psal. 35. 19. *But in mine aduersitie they rejoyced, and gathered themselves together: the abjects assembled themselves against me, and I knew not; they were me, and ceased not.* Who without indignation can thinke upon these lewd companions, and base drunkards, that with the false scoffers at bankets gnashed their teeth, and cruelly insulted over the miserie and disgrace of that man, that was a man after Gods owne heart, of incomparable excellencie, and so kindly affected towards them, that when they were sicke, hee clothed himselfe with a sacke, he humbled his soule with fasting, and mourned as one that mourneth for his mother? You see then the fountaine both of the greater floods of bloody persecutions, and the lesser streames of inferiour vexations, as slanders, raylings, and false imputations. To some particulars whereof I now come:

First for Pride. It is most certaine that Pride truly so called, is the most pestilent and incompatible Opposite that Grace hath: and therefore he that is most sanctified, most fights against it. For besides that, this fierie dart is deeply imployed in our corrupted nature, Satan knowes out of
his

his own experience, how to manage it with notable cunning; and he followes this weapon with such eagernesse and confidence, that after it is broken upon the shield of faith, yet hee labours with might and maine to fasten some splinter or other, even in the soule humbled for sin, and vowed unto the service of God, as I told you in the first part of priue hypocrisie. But I appeale unto the conscience of the children of God, whether many times the world doth not interpret that to be pride in their actions & carriage, which is nothing else but a gracious freedome of spirit, arising from a conscioufnes of their innocencie and independencie; whereby they are enabled to stand with courage against corruptions and the sins of the time, to follow good causes with boldnesse, with resolution to defend a known and warrantable truth, and indeed to preferre the salvation of their soules, before the gaining of the whole world. Innocency makes them as bold as Lyons: *The wicked flee when none pursueth; but the righteous are bold as a Lyon:* And their warrant is out of *Isai. 51. ver. 7, 8. Hearken unto mee yee that know righteousness, the people in whose heart is my Law. Feare yee not the reproach of men, neither bee yee affraide of their rebukes. For the moth shall eat them up like a garment, and the worme shall eate them like wooll: but my righteousness shall bee for ever; and my salvation from generation to generation.* Independencie holds their hearts upright in all their actions, that they are neither swaid awry by partialities; or secret relations, to wrong ends. I meane not independencie in respect of lawes, government, authority, charity, unitie with the Church or the like, I meane no such independencie: but in respect of basenesse, flattery, corruption, temporising, indirect prosecution of their honours and preferments, &c. which are fetters of Satan, by which he confines many to a wretched slaverie even in this life, and (without repentance) to endlesse miserie hereafter.

Secondly, hypocrisie is many times by the world unjustly laid unto the charge of the children of God. *David* had his full portion in this imputation, as appeareth in many Psalmes. The causes for this time I conceive to be two;

Pro. 28. 1.

2

1

The first may be suspiciousnesse; an argument ever of worthlesnesse and impotency. For insufficiencie is most apprehensive and suspicious. I know there is a godly jealousie, and a jealousie of state; but I meane that suspicion which is opposed as an extreme to that imperfect vertue, the Morallists call immunitie from suspicion; by which a man doth cast the worth, actions and affections of another in his owne mould, and thinks every man obnoxious to all the infirmities he finds in himselfe. Hence it is, that he which indeed is truly an hypocrite, and never passed the perfection of the Pharisee, doth most confidently brand the child of God with that name: hoping thereby to give some poore satisfaction to his owne thoughts, that would gladly rest in a formalitie; and notice to the world, that howsoever there may bee pretences, yet indeede there is none better then himselfe.

2

The second cause is disabilitie, and blindnesse in the naturall man of discerning, and acknowledging the operations of grace. For let a man be otherwise never so eminently or universally qualified; yet without the experience of the power of godlinesse upon his owne soule, he cannot see, hee will not be perswaded of the actions of grace in another man; and therefore interprets them to be nothing but hypocrisie, and onely pretended, vaine-gloriously to gaine an opinion of more then ordinary pietie. What the conceit of an unregenerate man is of the state of grace, is plaine out of the conference of our blessed Saviour and *Nicodemus*. *Nicodemus* was a great Rabbi in Israel, a famous Doctor in the Law and the Prophets, in which no doubt he had many times read the doctrine of regeneration: yet when he comes to bee examined of the power and practise of it, he holds the new birth (without which no man can ever see God) to bee as impossible, as for an old man to returne into his mothers wombe and bee borne againe. Even such is the judgement of others in his state, of the fruites, effects and course of sanctification. And therefore I marvel that any child of God wil afflict his soule, hang downe the head, or remit one jot of his zeale in goodness for unjust censures in this kinde: sith he knowes, that naturall

naturall men though never so wise, so learned, or glorious in the world, want spirituall taste, and therefore cannot relish the fruits of the spirit, are blind and cannot see or judge of the light of grace, are in darkenesse and cannot comprehend it.

Thirdly, the formall hypocrite doth settle himselfe with more resolvednesse in his opinion of being in state of grace, when he sees the world account the children of God but a companie of fellowes, who, out of a proud singulartie, divide themselves from the common fashions and customes of the world, not considering, that if ever hee meane to save his soule, he must be singular too in holinesse & sanctification (for I meane not in unwarrantable opinions, or separation from the Church.) Except his righteousness exceede the righteousness of the Scribes and Pharises, what singular thing doth he? that is, except to his civill honestie and outward performance of religious duties, there be added a singularity of saving grace; and except besides all other ornaments of mind, if it were possible, possesse in full perfection, there be yet moreover inspired that blessed and precious vigour that quickens him to eternall life, he cannot enter into the Kingdome of heaven.

This note of singulartie hath in all ages been imputed to those, that with a good conscience have laboured to keepe themselves blamelesse and pure in the midst of a naughty and crooked generation. *Behold* (saith *Isaiah*, chap. 8 ver. 18.) *I and the children whom the Lord hath given me, are as signes and wonders in Israel, by the Lord of Hosts, which dwelleth in Mount Sion.* It had been no wonder, had they been onely as signes and wonders amongst the enemies of God; and nations of uncircumcision; but that they should bee signes and wonders in Israel: God had chosen him but one little vineyard amongst all the spacious forrests of the earth; out of the glory of all the Kingdomes of the world he had chosen him but one handfull of people; and yet in that vineyard, his faithfull Ones are but as the berries after the shaking of an Olive tree, two or three in the top of the utmost boughs, and

four or five in the high branches. In that little people, his children are but as the first fruites: so that even in Israel they are become as monsters and spectacles of amazement. Then so it is indeed, that a man drawne out of the darkenes of this world, and illightned with grace, is like a starre new created in the skie, that drawes all the world to gaze upon it. Nay, and he draws not only the eies of men upō him, but is an eiefore unto them. For thus speaketh the wicked of the righteous man; *Wisd. 2. 15, 16. It grieveth us also to looke upon him, for his life is not like other mens: his waies are of another fashion. He counteth us as bastards, and hee withdraweth himselfe from our wayes as from filthinesse; hee commendeth greatly the latter end of the just, and boasteth that God is his Father.*

4

Fourthly, the formall hypocrite is well pleased with his present state, and very unwilling to imbrace more forwardnesse; because it is commonly thought, that the state of a true Christian indeede, is a life full of uncomfortablenesse, melancholy, austeritie and sadnesse. The heart of man is naturally greedy of joy and contentment; and is either weakely or strongly refreshed, according to the vanitie or soundnes of the comfort in which it reposeth, but it must either enjoy it in some kind of measure, or it will waste and consume it selfe. Hence it is, that those who want inward and spirituall joy, arising from the testimony of a good conscience, from an assurance of remission of their sinnes and the favour of God, hunt after worldly contentments and carnall joyes. At home in their owne hearts they finde little comfort, rather much terror, if their consciences awake; and therefore they seeke to refresh themselves amid their treasures, honours, and sports; as Playes, in Tavernes, with merry company; and many other such miserable comforters; nay, they had rather be peecessarily employed then solitary, not so much to avoid idlenesse as birings of conscience. Yea, some had rather cease to be men, then that their consciences should awake upon them; and therefore they labour to keepe it asleepe, and to drowne sorrow for sinne, with powring in of strong drinke. But let them looke unto it, though it goe downe pleasantly; yet secretly

secretly and insensibly it strengthens the rage, and sharpens the sting of the Worm that never dieth, against the day of their visitation; for in the end (saith * *Salomon*) it will bite like a Serpent, and hurt like a Cockatrice.

* Pro. 23. 32.

This outward and worldly joy, because the children of God doe not pursue; because they will not relie upon those broken staves of reede, they are esteemed the onely melancholike and discontented men. But I marvell when, or with what eyes the worldlings looke upon the faithful Christian!

It may be, while he is yet in the sore travell of his new-birth, and humbled under the mightie hand of God with affliction of conscience for his sin. If so, then they should know that men must mourne for their sinnes, as one that mourneth for his onely sonne; and be sorry for them, as one is sorry for the death of his first borne. There must be in them a great mourning, as the mourning of *Hadadrimmon*, in the valley of *Megiddon*: as it is *Zach. 12. 11*. And this sorrow is a blessed sorrow, for it brings forth immortality. And either themselves must have a part in it, or they shall never be made partakers of the fulnes of joy at Gods right hand. What though the Child of God lie for a night in the darkenesse of sorrow and weeping for his sinnes? marke a while, and the day will dawne, and a day-starre will arise in his heart, that will never set, untill it hath conducted him unto the light that no man can attaine unto: The Sunne of righteousness will presently appeare, and will dry away his teares, and with everlasting light will shine upon him for evermore.

But it may bee the worldlings take notice even of the whole course and best state of the Child of God, and yet can see nothing therein but uncomfortable strictnesse, and sad austeritie. But then I must tell them, they looke only upon him with carnall eyes and deceive themselves: for so indeed he doth not appeare a boysterous *Nimrod*, or dissolute Ruffler, amid the vanities and delicacies of the world; that is for Satans revellers, who having smiling countenances, but bleeding consciences; glorious outsidés, but within nothing but

rottennesse

ro:renesse and prophaneesse, much laguing when the heart is sorrowfull. But if they were able with illightned eyes to pierce into the inward parts of Gods Childe, they should see within, Hope already feasting upon the joyes of eternitie: they should see Faith holding fast the writings, by which the kingdome of heaven is conveyed unto his soule, sealed with the precious blood of the Sonne of God; that not man nor divell is able to wrest out of its hand: They should see the white stone mentioned in the Revelation, wherein there is a new name written, which no man knoweth saying he that receiveth it. Whence springeth such a strong comfort and high resolution in the affaires of heaven, that no sword of the Tyrant, no flame of cruelty, nor the combination of heaven and earth shall ever bee able to amaze, abate, or extinguish.

5

Fifthly, the formall hypocrite doth more confidently continue in a selfe-liking of his owne state, though the state of unregeneration; because hee seeth those that (besides his outward forme of Religion) are indued with an inward and unfained sinceritie in all their wayes, to be reputed but as the off-scouring of all things, the simple fellows and precise fooles of the world. They have indeede beene so accounted in all ages. For the hearts of wicked men being stufte with prophaneesse and earthly pleasures, being swelled with ambition and worldly wisdom, easily bring forth pride and contempt: And therefore they looke a farre off at the Children of God, as at fellows of base and neglected condition, of low spirits, of humble resolutions, of weake minds, unable to mannage affaires and occurrents for their prefermens, of no dexteritie to plant themselves in the face and glory of the world; when (God knowes) if they could bee perswaded that there were no heaven but upon earte; and that the power and exercise of godlinesse were nothing but an unnecessary precisenesse; if they would enlarge their consciences proportionably to the vast gulfe of the times corruptions; if they durst make a covenant with death, and an agreement with hell, and put the evill day farre from them; sure they might

might out-step many of these great Ones in their Projects of policie, and the precedencies of the world: but sith they cannot, they dare not, they will never by the grace of God bee so perswaded; they are well content with their continuall feast, a good conscience; while the others are fatted with their wine and their corne, and their oyle, against the day of slaughter: And then at that day they wil change their minds: For go, I beseech you, into the sanctuarie of the Lord, and understand their end; they are now upon the stage of this world in their full glory; but were they as mighty as Leviathan, as cruell as Dragons; could they reare their honours to the height of the clouds, nay, advance their thrones above beside the starres of God, yet they must down, they have but one part to play, they must make their beds in the dust; and then when they are once disroabed of their greatnesse and glory, and stripenaked of their honours and preferments, and without all mitigation by worldly comforts, left unto the full rage of a stinging conscience; then they change their note, and alter their judgements, and sigh for grieve of mind, and say within themselves: These are they whom we sometime had in derision, and in a parable of reproach: we fooles thought their life madnesse, and their end without honour. How are they counted among the children of God, and their portion is among the Saints? Therefore we have erred from the way of truth, and the light of righteousness hath not shined unto us, and the Sun of understanding rose not upon us; we have wearied our selves in the way of wickednesse and destruction, and we have gone thorow dangerous wayes: but we have not knowne the way of the Lord.

But heere by the way I must give this caveat, lest I be mistaken in this last point, or that which followes: I doe not divide (by necessarie and inevitable divorce) greatnesse and godlinesse, holinesse and high places; God forbid: I make betwixt them no other opposition then *David* doth in the 73. Psalm, himselfe being most holy and most honorable. I rather infinitely desire to inflame the noble and worthy spirits of all those whom the Lord hath advanced in gifts, in

greatnesse, in honours, in government, or any kind of pre-
 cendencie above their brethren, to a proportionable excellen-
 cie of zeale and sanctification. For certainly as power, poli-
 cie, authoritie, being abused, & not sanctified to the owners,
 become in the meane time, strong pillars for the supporting
 of the kingdome of darkenesse, pestilent instruments of much
 mischief, and hereafter shall be soundly paid home with
 an answerable degree of extraordinary vengeance, horroure,
 and torment: so, great wisdom, great knowledge, great ho-
 nours being employed impartially, resolutely, and unrefere-
 vedly, in soliciting and furthering the causes of God, in
 strengthening the cold and languishing state of his Religion,
 in refreshing the hearts of his Saints, which ordinarily are
 oppressed and disgraced by the cruelties of prophane men, pro-
 cure in the meane time, great honour to his great name, great
 good unto his Church, great joy unto his Angels, great com-
 fort unto the soules of the owners; and fairer and brighter
 crownes of glory to their heads in the world to come. And
 so I come to the

3

Third reason, whereby the formall hypocrite doth falsely
 perswade himselfe to bee in the state of true happinesse and
 salvation: and that is an outward happinesse and successe in
 worldly matters, much plenty and prosperitie in his outward
 state. For thus hee reasons in his owne thoughts, and playes
 the cunning Sophister to deceive his owne soule. The Lord,
 thinks he with himselfe, hath marvetouly encreased me in
 riches and honours, he hath strangely continued unto me my
 health and hearts desires: The secret influence of his bleis-
 sing hath still followed and prospered mee in all my busi-
 nesses and affaires; therefore doth he conclude, undoubtedly
 I am protected from above, my state is the state of grace,
 these many loving favours must needs argue, that I am in
 high favour with God, and these outward blessings are
 signes that my services are sanctified and accepted of him.
 But in the Schooles, we should tell him, that this is a fallacie
a non causa. For all outward happineses are for speciall rea-
 sons, and by particular indulgence more often, and very
 plentifully

plentifully in this world vouchsafed to the wicked and prophane. This appeares, *Ier. 12. ver. 1, 2.* *Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebelliously transgresse? I have built them, and they have taken roots; they grow and bring forth fruit.* *Mal. 3. 15.* *Even they that worke wickednesse are set up, and they that tempt God, yet they are deliuered.* *Iob 21. 7, &c.* *Wherefore doe the wicked diee and waxe old, and grow in wealth? Their stocke is established in their sight with them, and their generation before their eyes. Their houses are peaceable, and the rod of God is not upon them: They send forth their children like sheepe, and their fowles damage. They take the Tabret and Harpe, and reioyce in the sound of the Organs.* Let him therefore, that thus concludes the happinesse of his soule from his worldly prosperitie, know and confiden, that as the end and reward of the godly and wicked is different in place and nature (the one being the highest heauiens, and the highest advancement of the soule, to the fulnesse of glory and blisse; the other the lowest hell, and the very extremity of the greatest miseries and vexations, which a created nature can possibly endure :) So experience of all times teacheth us, and heavenly Iustice requires a contrary manner of passage and proceeding to these ends.

The wicked in this world doe easily runne up without stop or interruption, many times with acclamations and applause, all the golden steps of honours and preferments; but upon the highest staire they find the most slippery standing; and the top of their earthly felicitie is the most immediate and certaine descent unto their greatest downfall. They are royally mounted here upon earth, and gallop swiftly over the faire and greene plaines of plentie and pleasures; but at the end of their race they are overturned horse and man, and tumbled headlong into the pit of destruction. They fairely glide over the sea of this world with full side, with much calmenesse and serenitie, and richly laden; but in the brightest Sunshine, and when they least suspect it, they suddenly and without recoverie, sink in the gulfe of darkenesse and desolation.

But

But it is just otherwise with the children of God, for they many times in this their pilgrimage, sticke fast in the mire clay of povertie and contempt; sometimes they are inclosed even in a horrible pit, as *David* speaks, of feare and terror of conscience for their sinnes. They are by the way companions to Dragons and Ostriches, they walke among Rebels, thornes and Scorpions, that rent and teare, and sting them with many oppressions and cruell slanders. Neither is the danger in the way, all; they have persecutors which are swifter then the Eagles of the heaven, who pursue and hunt them upon the mountaines even like Partridges; and lurke for them in the wildernesse, as those that lye in waite for bloud. Nay, yet besides all these vexations from the world, the immediate malice of hell raiseth many tempests of temptation against them, and sometimes even all the waves and floods of God himselfe goe over their heads. This is the way, the race, and the evening of Gods children in this world; but joy comes in the morning, their end is peace, their reward is a bright morning-starre, their haven is endlesse happinesse and life eternall.

The reasons of this contrary state and condition of the wicked and godly in this life, may be these. First, for the flourishing of the wicked.

One reason may be, the notable cunning and policie of Satan, in plotting & contriving the prosperitie of those, whom he perceives & hopes it will insnare, & in whose hearts it begets hardnes, pride, insolency, and forgetting of God. For we must understand, that the devill ever proportions his traines and tentations most exactly, even at a haire's breadth, to the tempers, humours, & dispositions of men. If he meet with an ambitious and working spirit, he is well enough content to lighten him the way to hell, with some ray or beame of all that great glory of the world which hee offered Christ, if hee will fall downe and worship him. Little cares he, so that he may keepe a man fast in his hold untill the day of execution, whether in the meane time hee lie in a lower dungeon of discontented retirednesse, or in the golden fetters of some

more

more honorable servitude and glorious miserie. If hee meete with a base and earthly-minded fellow, that preferres a litle transitorie trash before the preciousnesse of his owne soule, and the lasting treasures of immortalitie; why, he can easily provide a golden wedge, and cast in his way to enrich him; hee can compassse for him, though by bloody meanes and mercilesse enclosure, a *Naboths* vineyard to enlarge his possessions. For all is one to him, so he keepe him his own, whether by want and poverty hee drive a man to impatience, murmuring and independencie upon the providence of God; or by heaping upon him abundance of wealth, and filling him a full cup of temporall happinesse, hee cast him into a deepe sleepe of carnall securitie, and a senselesnesse in all matters of sanctification and salvation.

But whereas Satan hath found by much experience, that such as are fenced with riches and honours, doe many times, falsely assume unto themselves a conceit of greatnesse and goodnesse, of protection and immunitie from dangers; so that they are more fearelesse of the judgements of God, because they are not plagued like other men; more regardles of storing themselves with spiritual comfort against the day of visitation, because they are in the meane time plentifully encompassed with worldly contentments; more gracelesse and neglective of the ministry of the Word, because they would not willingly be tormented before their time: therefore, I say, hee followes with more hope and better successe this temptation by prosperitie: And the rather, because crosses, afflictions and heaveie accidents, are many times lively instructions and compulsions to bring a man to the knowledge of God and himselfe; and to abandon all confidence in earthly things, and to embrace the most comfortable and heavenly state of true Christians. Wherefore if any man be content to stand for Satans kingdome, either by open and profest impietie, or by close conveyances and secret practices and connivency, he will be sure to prepare, incline and dispose all occasions, meanes and circumstances for his advancement into reputation with the world. And how potent he is in these cases,



cases, you may conceive, such free wayes: the corruptions of the time, such he rules and raignes in the hearts and affections of the most men; and is ever the arch-plotter in all Simoniacall, indirect, corrupt and unconscionable consultations and compacts.

2

The second reason of the flourishing of the wicked in this life, is their large & unlimited consciences: For if a man once have so hardened his heart, by often grieving the good Spirit of God, and repelling his holy motions; if hee have once so darkened the eye of his conscience, by offering violence to the condemnelle, and neglecting the checkes thereof, that hee can now entertaine and digest without scruple or reluctance, any meanes, though never so indirect; any condition, though never so base; any advantage, though never so unconscionable or dishonorable; it will be easie enough for him to thrive in the world and raise himselfe.

For what, I pray you, were not the Papists now able to do, who have enlarged their consciences like hell? nay, they have stretched them beyond the whole compasse of all hellish darkenesse, even into a *vault* of their owne; what, I say, were not they able to doe, except they were countermanded by that irrefragable, eternall, and particular Decree of God, that *Babylon* must now downe as irrecoverably, as the great millstone in the *Revelation* cast with violence into the sea? Why certainly they were able by their policies & principles; not onely to reestablish their former Antichristian tyranny, but to cast the whole Christian world, nay, this and the other world, & the whole frame of nature into combustion, darkenesse, and confusion. And no marvell; for these fellowes consciences can without remorse digest even the sacred blood of Kings, and swallow downe with delight the ruines and desolations of whole kingdomes. Their bloody superstition hath so quite and fearefully extinguisht al sense of common honestie; and put out the light of naturall equitie, and the common notions of right and wrong; that they brauch with bold faces the cursed poyson of Equivocation; the devils old imposture in Oracles, a very straight passage to damned Atheisme,

Atheisme, and the dissolution of all humane society; that to them the breach of the lawes of God, of nature, and nations, is meritorious, and worthy canonization; as it serves any way to the advancement of their execrable idolatrie, to the repairing of their decaying *Babylon*, and to reare their *Italian Idol*, the Priest of *Rome*; yea a little higher above all that is called God.

In this respect, then, that the wicked dare enlarge their consciences to the utmost bounds of any pleasure, gaine or preferment, they have great advantage for the engroffing of all worldly happinesse, and may easily purchase a Monopoly of earthly prosperitie. Out of this widenes of conscience, proceed much mincing and excusing, many interpretations, favourable constructions, and distinctions of sinnes. As for example, that Usurie is of two sorts; biting, and toothlesse; when all kind of Usurie is pestilent, and most certainly damned in the Booke of God. That Simonie is either buying the gifts of the holy Ghost, or buying Church-livings; as though this latter were not so foule and enormous; when it is able in short time, to bring a curse and confusion upon the most glorious and best settled Church in the world. That of lyes, some are pernicious, some are officious, and for a greater good; when as even the learned Schoole-men, who are far enough from preciseness, hold every kind of lye to be a sin indispensable; whereas *Austin* that worthy father & great disputer, admits not a lye for the salvation of a mans soule, which is far more worth then the whole world; Nay, when a man is not to tell a lye for the glory of God, as it appeareth *Job 13*, than which there can be no greater good. Of Oathes, that some are greater and more bloody, some are lesser, ordinary, and more tolerable; as though custome and commonnesse made these latter excusable, and unpunishable; when as the plague of God hangs continually over the head of what swearer soever, ready every houre to seaze upon him, and sink him downe into the bottome of hell. The flying booke of Gods curse and vengeance shall enter into the house of the swearer, and shall not onely cut him off, but shall

Chap 23.10

shall consume the very timber thereof, and the stones thereof. Neither doth this plague rest within private walles, but it wastes the glory and prosperity of whole kingdomes. *Be- cause of Dashes (saith Ieremie) the land is burnt, and the pleasant places of the wilderness are dried up: nay, if it were possible that the breath of the sweare should reach unto the heavens, it would even staine the glory of the starres, and rot those faire and immortal bodies; it is infected with such a canker and pestilence, and so immediately strikes at the face of Almighty God. Many other such lewde distinctions of sinnes there are, framed and followed by the sensuall, greedy, and ambitious affections of prophane men; that they may more pleasingly to themselves, and more plausibly to the world, compass their ends and desires. No marvell then though they have the wicked world at will.*

3

*The third reason of the flourishing of the wicked, is, because they are men of this world; and therefore they have only their portion and shall felicitate heere: Their heaven is upon earth to their pleasures in their life time with the rich man in the Gospel. For as the everlasting covenant of inward peace, grace, and glory, is peculiarly confirmed to the children of the Spirit; so, many times in great measure the temporall promises of outward happinesse are performed upon the children of the flesh. When God had established upon Isaac the everlasting promises of love, mercy, and blessednesse; yet he was content to make *Ismael* a great man upon earth. Concerning *Ismael* (saith he to *Abraham*) *I have heard thee; lo, I have blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve Princes shall he beget, and I will make a great Nation of him.**

Gen 17.10.

4

Fourthly, and lastly, the prosperitie of the wicked makes them more inexcusable, and their damnation more just before the Tribunall of God. For it is just with him to bring a greater measure of tribulation and anguish upon them, in whom his many favours and loving kindnesse have brought forth unthankfulness & rebellion; & that wrath is most justly returned upon their heads, which by despising the riches of his

his bountifullnesse, and patience, and long sufferance, leading them to repentant, they have heapt up as a treasure unto themselves against the day of wrath, and of the declaration of the iust judgement of God.

You have heard the reasons of the happinesse of the wicked in this life: but it is not so with Gods children. For they must mourne in this vale of teares while the world rejoyceth. And as the wicked are filld and fatted with worldly happinesse and plentie, against the day of wrath: so Gods children must be prepared and fitted with afflictions, for the glory which shall be revealed. They are shortly to become inhabitants of that great and glorious Citie, whose foundations are precious stones, whose gates are Margarites, whose streetes are pure gold, as the shining glasse; they must bee companions of the blessed Angels, and stand in the presence of that great and sacred Majestie; and therefore in this life they must be cast into the Lords furnace, that in the fire of affliction they may bee more and more purified from earthlinesse and corruption; and so with holinesse and humilitie prepared for that high perfection of heavenly beautie, glory and blisse. Let every godly man then with comfort and benefit undergoe those crosses which the Lord layeth upon him: for they are vnto him as looking glasses, wherein God sees his faith and dependance upon his providence; the world his patience and constancie; himselfe the spots of his soule, his decayes of grace, the breaches of his conscience, his neglect of the duties of his calling, his coldnesse in religious services, his fall from his first love: So that by them, God is pleased and glorified, others edified and instructed, himselfe humbled, recovered by repentance, and more sanctified.

I have staied long upon the third reason of the formall hypocrites false perswasion of being in state of grace. The reason is because civill honestie, performance of outward duties of Religion, and worldly prosperitie meeting together in an unregenerate man, many times breed a very strong conceit of his being the child of God; and an obstinate impatience

patience of hearkening and stepping forward to grace, or any further perfection; I come now to the fourth reason, whereby the formall hypocrite doth falsely perswade himselfe to bee in the state of true happinesse and salvation, and that is,

4

A misconceit of Gods Iustice, and a straying and racking of his mercy beyond his truth and promise; for making the way to heaven broader then the Scripture hath made it, and himselfe more blessed then he is indeed. Mans heart is naturally empoysoned with pride and hypocrisie, and therefore is hardly drawne heartily to acknowledge the horrible ugliness of his sin; or that Gods proceeding against it with such waight of vengeance is equall. Hence comes much indulgence, and partiall censuring of our own sinnes, transferring them upon allurements, occasions, circumstances, necessitie and the like: much lessening and impairing Gods justice, but amplifying his mercies, even to the securing of unwarrantable courses. Adam immediately after his fall shitteth off his sinne upon his wife; may, he is so blind in spiritual judgement of divine puritie, that rather then he will crie guiltie, he will fasten the fault by consequent upon God himselfe: *The woman, saith he, which thou gavest to bee with me, shee gave mee of the Tree, and I did eat.* So gladly would sensuall men perswade themselves, that either their sinnes deserve not so strict account and great judgements; or that God doth exercise too much rigour in inflicting them. For out of their worldly wisdom they measure and esteeme the unspotted and infinite Ocean of the Iustice of God, by the finite, muddie and imperfect streame of humane justice. Lawes and constitutions of states and kingdomes are bridles to curbe and moderate our corruptions, that wee become sociable and peaceable; but they cut off onely from the Body policicke by finall execution, those that are of notorious and desperate condition; such as are Theeves, Murderers, Traitors and the like. A very proportionable conceit, I am perswaded, of divine justice and comminations in the Law of God, lurkes in the hearts of many; they thinke that those sinnes that arise inevitably

Gen. 3. 13

vitably

virtibly out of our corrupt nature, or that are committed by strong temptation, or that are lesse pernicious, are, I know not how naturally pardonable; and that if they bee of the civiller sort, if they be outwardly conformable in their lives, and harbour good meanings and intentions in matters of Religion, though they never trouble themselves with more strictnesse, and a course of sanctification, yet they thinke that God will be mercifull in the end, and that it will goe well enough with them; and that onely fellowes of infamous notes, such as are Swearers, Lyars, Vsurers, Adulterers and the like, shall be excluded finally out of heaven. But I would have these men know, that though the sea of Gods mercie be bottomlesse, though the promises of grace bee many and precious; yet not one drop of all that great sea, not one jot of all those gracious promises, belongs to any, save onely unto him that groanes and sighes under the heaue waight and burthen of his sinnes; that is of a broken and contrite heart, that trembles at his Word, that undissembledly sorrowes and repents for all his sinnes, forsakes them, and resignes up himselfe in holy obedience to all his Commandments. I would have them know, that he is as infinitely just, as he is infinitely mercifull, and will as certainly powre all the plagues and curses in his booke upon the impenitent sinner, as he will performe all his promises of grace to the faithfull Christian.

The fifth reason whereby the formall hypocrite doth falsely perswade himselfe to be truly happy and so, (by consequent) that keeps him short of the state of grace, may be this: When by some good motion of Gods spirit stirred up in him by the preaching of the Word, he begins to set & address himselfe to a languished use and exercise of Religion, and to a faithfull and constant course of true holinesse indeede; hee presently meets with a sore and strong opposition by his owne inward corruptions, by tentations of Satan, and vexations from the world; which he perceiving, and being very sensible of such sudden disturbance from his former securitie, perswades himselfe, that the passage to grace is not so rough and boy-

steious; and therefore retires and reposeth himselfe upon his formall Christianitie, as the best state he sees any possibilitie of attaining unto. But if hee will save his soule, he must acknowledge & feele by his owne experience the truth of that saying of *Isa. 59. 13.* *Hee that refraineth from evill, maketh himselfe a prey.* For what child of God is there truly converted, who at the very first step out of the world, and the vanities thereof, met not with many crosses and discouragements? He knowes, and may remember full well whosoever hee be, how his owne flesh fretted when it felt it selfe snatched and guided by the Law of the Spirit; how by making conscience of sinne, he laid himselfe more open to the advantages, wrongs and insultations of his enemies; how the companions of his former lewdnesse and iniquitie railed and raged against him, as against an Apostate from good fellowship and high resolution. And Satan, that hee may give edge and vigour to all these vexations, he busily bestirres himselfe, and caits about to hinder our conversion. While a prisoner lies in a dungeon fast in fetters, the T aylor is quiet and secure; but if he once knocke off his bolts, break the prison and escape, there is presently a tumultuous clamour in the house, the Country is raised, and hee is followed with *Hue and Crye*. Even so while we lie quietly in the captivitie of sinne, under the chaines of eternall death, hee neither disquiets himselfe nor us: But if by the mercies of God we bee once enlarged, and set foote into the libertie and light of grace: why then all the powers of hell are presently in armes and uprore, and with much malice and fury the instruments of darkenesse are set on foote to regaine us into his kingdome. This point appears in the fifth of the Canticles: Our blessed Saviour is there said to stand at the doore and knocke, being full of the precious dew and drops of divine grace, and waiting patiently in the cold and darkenesse of the night; but yet we see, what adoe and strife there is with the Christian soule, before shee can get out of the bed of pleasures and vanitie; the sweetnesse of sinne and sensualitie had so deeply posselt and bewitched her, that by her excuses and delayes shee hazzards

to great salvation and happinesse, tendered unto her by her Spouse. Yea, and at length after she is resolved to renounce her pleasures, and in some good measure hath conquered her inward corruptions, so that she opens the doore and follows Christ; besides other troubles and encombrances shee findes abroad, the very watchmen that should have told her the way and directed her after her spouse, even they set upon her, and smite her, and wound her, and take away her vaile. Every man then that will come under the banner of Christ, and have part in the conquest; must, together with the new man, put on a Christian courage, both to came and repress the rebellions of his owne flesh, and to withstand and repell assaults and persecutions from abroad.

The sixth reason, whereby the formall hypocrite doth falsely perswade himselfe to be in state of true happinesse, may be an observation of the death and ends of other men; whose lives, he perswades himselfe come short of those perfections and degrees of goodnesse he findes in himselfe. As if he take notice of a notorious sinner, who upon his deaths-bed by a perfunctory shew of penitencie, and some formall ejaculations for mercie and pardon, makes the world beleieve he dies a Saint. Or if he observe the end of an honest civill man, yet never acquainted with the power of grace, to bee quiet, peaceable, and confident, without impatience, feare or despaire; he presently out of a comparative examination of his owne state, (which he findes not onely free from notorious sinnes, but besides morall honestie, graced with outward religioufnesse) I say, he presently conceives his own workes in respect of theirs, to be workes of supererogation; his owne life certainly, to be without all exception, and so himselfe without all danger of damnation. And this conceit is notably confirmed, if there follow some glorious and flattering Panegyricke of funerall commendation. For then hee holds the assurance of his happinesse to bee sealed unto him by the mouth of the Minister, and so with resolution and obstinacy, sticks fast in this present state, and will no further.

Mistake me not in this last point, beloved in Christ Iesus:

* But let
no man
beare him-
selfe pro-
sumptu-
ously upon
this com-
fortable
promise,
but con-
sider well
the condi-
tion: for it
is thus in
the text:
But if the
wicked will
returne from
all his sins,
that he hath
done, and
keepe all my
statutes, and
doe that
which is
lawfull and
right, hee
shall surely
live, and
shall not die.
Exech. 18.

21.

For first, I doe not goe about to confine the boundlesse and unlimited mercies of God, nor absolutely to exclude repentance from the death-bed. I know that precious truth registered in *Ezechiel*: * *As what time soever a sinner, &c.* like a Pearle in a Ring, and a starre in his Orbe, shines amongst many other gracious promises in the Booke of God, with speciall comfort, unspeakable and glorious, upon the darkened and drooping soule of every true penitent, at what time soever. But yet this I say in this point; That any man that knows and is acquainted rightly and truly with the narrowness of the way to heaven, the nature of Gods justice, the cunning sleights of Satan, the difficultie of true repentance, how fearfully mans heart is hardened by custome and continuance in sinne; he would not deferre his repentance to his old age, or death-bed for ten thousand worlds. I adde this: That

As a sudden death in respect of time; or a death, wherein appears much impatiencie, fiercenesse, and uncomfortable behaviour, by reason of the qualitie of the disease, or some extraordinary tentation for the time; or that God will be so glorified, by justly hardning the wicked, may bee the way to everlasting happinesse: so a lingring, patient, and lamb-like death, may bee a passage to endlesse woe and miserie. For that great judgement is to passe upon our soules, not according to the strange effects and symtomes of our sickness, not according to the short moment and violent passions of our death; but according to the actions of our health, the former affections of our hearts, and the generall course of our life.

Secondly, I would by no meanes bee too busie or uncharitable, in my judgement upon those; which have already stood or falne to their owne master. But as I esteeme that crueltie and malice most savage and vile that is discharged upon the body, or good name of the dead; so I would have also a charitable conceit follow the soule of the departed, so farre as spirituall wisdom, a good conscience, divine truth, the glorie of God, the safetie of the soules of the living, will give leave: But no further.

Thirdly,

Thirdly, neither doe I mislike or condemne Funerall Sermons; I could rather wish, that as the death of his Saints is precious in the sight of God, so, that it might be glorious in the eyes of men. I could rather desire, that the just praises, and true sinceritie of the child of God were published even by some Seraphicall tongues; that both the glory of his graces might passe along and shine bright to all posteritie; and that such a fire of zeale for imitation, might be inkindled in the hearts of all the hearers, (especially the present occasion making their minds more capable of perswasion) that they passing thorow the same course of holinesse, might at length bee made partakers of the same happinesse with the Saints of God.

Only in these cases I would have that spirituall discretion, truth, and conscience used, that neither the godly bee justly grieved and offended, the wicked heartned and hardened in their courses, and false conceit of happinesse; nor the faithfulness and sincerity of the Ministry disgraced and scandalized.

Thus farre I have laid open unto you the state of formall hypocrisie: in which may concur a mannie from notorious finnes, all naturall and morall perfections; admirable varietie of learning, policie, and all other acquired ornaments of the mind: an outward performance of all duties of religion, some measure of inward illumination, resemblance and shadow of the whole body of true regeneration, and a perswasio (as you have now last heard) of being in state of grace. Even thus farre a man may go in the profession of Christian Religion; and yet be a stranger from the power of faith, and from the life of godlinesse. I come now by reasons and arguments to disable it in those points which have not beenie touched, for challenging any interest in the true happinesse of a man. And first to proove, that a performance of outward duties of Religion, without the power of grace upon the soule; and an universall sanctification in all the faculties thereof; cannot produce any sound comfort in the heart, or acceptation with God.

My first reason is that Principle generally received with

all Schoole Divines; and very sound and Orthodoxe in true Divinitie. The iniquitie, defects, or exorbitancy of any particular, of one circumstance maketh an action evill: but an absolute integritie of all concurrents is required to make a good worke acceptable to God, comfortable and profitable to a Christian: The end must be good, the glory of God; the action it selfe in it own nature must be just and warrantable; the circumstances honest and seasonable; the meanes direct and lawfull; the fountaine, the heart, sincere & sanctified. If this last be wanting especially, though otherwise it be never so gloriously conveyed, never so wisely managed, of never so goodly a shew to the eyes of the world; yet it is not only marred and defaced, and no action of grace, but odious and abominable in the sight of God. The Moralists by the light of nature saw a truth proportionable to this, even in the actions of vertue. The truth and worth wherof they did censure and esteeme, not by the bare outward action, but by the inward, free and independent uprightnesse of the minde; And therefore to an action truly vertuous they required a resolved knowledge, an irrelative and advised freedome of spirit, a constant and easie habit of the mind, an intire love to the fairenesse of vertue. So that whatsoever honest actions spring from passion, humour, feare, respect, ambition or the like; they accounted vertuous and good; only by accident and occasion, not inwardly and essentially: Whereupon they hold, that many great and honorable achievements of ancient Worthies amongst the Heathens, howsoever they were admirable in the eyes of men, and beneficiall to the publike State (for sometimes out of some sudden elevation of spirit, or pang of vaine glory, they were even prodigall of their lives and bloud, for the good and deliverance of their Country:) yet to the authors and actors themselves they were not the true workes of vertue, but of ambition, and a desire of immortall fame. It is even so in the higher actions of grace and religion: Besides the outward performance, God requires sinceritie of heart, and truth in the inward parts, to make them gracious and acceptable

acceptable. And howsoever otherwise they may purchase them a name amongst men, prosperitie in the world, some lesse toment in hell, and procure good unto others; yet except they proceede from a faith unfained, and a pure conscience; to the Christians themselves, in respect of all heavenly happinesse, they are fruitlesse and unprofitable.

My second prooffe is out of the 5. of *Matth.* *Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee shall not enter into the kingdome of heaven.* The outward righteousness of the Scribes and Pharisees was famous in those times, and much admired: So that if God did not principally respect the heart; if that were not true in the 16. of *Luke*; *That which is highly esteemed amongst men, is abomination in the sight of God*; they might not onely have carried away the garland for pietie on earth; but have justly seemed to have beene the onely heires to a crowne of immortalitye in the heavens. For besides their forbearance and protestation against grosser sinnes, Murther, Theft, Adulterie, Idolatrie, and the like: they were frequent and solemne in prayers, fastings, almes-deeds; and that with far greater strictnesse and devotion, then the religious actions of formall hypocrisie are performed in these times of the Gospel. Besides, I doubt not but many of them were perswaded, that their way was the way of life, and that they were in the state of true happinesse: And yet for all this, except wee exceede their righteousness, the speech is peremptory, we shall not enter into the kingdome of heaven. For we see in the 23. of *Matthew*, what a chaine of curses, out of the mouth of our blessed Saviour, did justly draw them into the bottome of hell.

Thirdly, this truth is manifest out of the doctrine of the Prophets: *Ezra* 1. *Mich.* 6. *Hag.* 2. *Psal.* 50. and many other places. Whence ariseth this conclusion: That the principall and holiest exercises, the most solemne and sacred actions of religion, without sinceritie and sanctification of heart, are but as the cutting off a Dogs necke, and the offering of swines blood. Their sacrifices, oblations, and incense;

their new Moones, their Sabbaths and solemne feasts were things commanded by Gods owne mouth, yet where they were performed with impure and prophane hearts, hee tels them that his soule hated them, that they were a burthen unto him, and that he was wearie of them. For if the Lords contentment had finally rested in the worke wrought, and not chiefly respected the inward affection of the worker; had hee required onely the ceremoniall action of sacrificing, and not the spirituall conformitie of the heart to his will: why, he had not neede to desire sacrifices of them, nor expected supply from their hands; as appeareth in that sacred and royall contestation of God with his people, about the question of his worship, *Psal. 50. I will not reprocue thee for thy sacrifices (saith God) or thy burnt offerings, that have not bene continually before me. I will take no Bullocks out of thine house, or Goats out of thy folds. For all the beasts of the Forrest are mine, and the beasts on a thousand hills: I know all the fowles on the mountaines, and the wild beasts of the field are mine. If I be hungry, I will not tell thee: for the world is mine; and all that therein is. Will I eate the flesh of Bulls? or drinke the blood of Goats? Nay, if wee consider God in his absolute soveraigntie, and essentiall glory, even that is true of the most sanctified works of Gods Child, which is in *Iob 35. 7. If thou be righteous, what givest thou unto him? or what receiveth hee at thine hand? And that of David, Psal. 16. 2. My well-doing extendeth not unto thee.* For what can that little sparke of holinesse in us (which doth first too, proceede from him, and is only darkened in our corruptions) adde unto that infinite Glory, and Majestie, and Light, that no man can attaine unto; with which he hath incomprehensibly lien encompassed from all eternitie? Onely it pleaseth him of his infinite goodnesse, and out of a gracious desire of our salvation, to accept our sinceritie though mixt with imperfections, and to crowne his owne graces in us. Where then shall appeare the bare outwardnes of hollow-hearted Christians? If the heart be wanting; what magnificence or glory of outward services, albe the able to deale his sight, whose eyes are ten thousand*

and times brighter then the Sunne, and sees clearly our inmost thoughts? *Wherewith shall we come before the Lord, or what shall we offer unto him? Will the Lord be pleased with ten thousand of Rams; or with ten thousand rivers of Oyle? Shall we give our first borne for our transgression, even the fruit of our body, for the sin of our soule?* No; though wee gave all that we had to the poore, and our owne bodies to be burnt: nay, if it were possible, that by our meanes wee could vindicate the soules of all men now living from the jaws of eternall death; yet all would profit us nothing, except our hearts be first purged by faith, pure from an evill conscience, and possesse of a sound and constant love to God, his Word, or honour, his truth, and servants.

Let this then be the conclusion to this point: Though a man were a morall Saint, an Angel amongst the Pharises, absolute in all other perfections; yet without the inward power of grace to give them life, he is but a spectacle of commiseration to Angels, and to men; even as that body is, which adorned with sundry other exquisite beauties, wanteth eye-sight, the chiefest grace that Nature hath in that kinde to bestow. Or as a cunning Organist, skilfull in the outward touch of his Instrument, yet without wind inspired cannot possibly strike the eare, or please the heart with any melodious noise: so though his actions be flourished over with a faire tincture of outward religiousse, and he exact in morall honesty; yet without the breath & life of grace infused, there can be no true spirituall harmony in his affection, words, or conversation, that either will beget sound joy and spirituall delight in the soule, or be pleasing in the eares of Almighty God.

You see then, beloved in Christ Iesus, that the performances of outward duties of Religion, even the best such as are Prayers, hearing the Word of God, receiving the Sacraments, Almes-deedes, and the like, though they be good in themselves, commanded of God, necessary to be done of every Christian; yet if they be divided from inward sanctification and sinceritie of heart, are so farre from putting us into possession

possession of true happinesse, that they are odious and abominable in the sight of God.

I told you in the beginning; if you remember, that besides outward righteousness, the formall hypocrite may beleefe for a time; and therefore by the inward, though more generall and inferiour working of the Spirit, may have a temporary faith begot in him: and this faith may bring forth some fruites, and some kindes of inward graces. But that all this comes short of salvation, appears in the parable: For there the hearer compared to the stony ground, which I call the formall hypocrite, is one of the reprobate hearts upon whom the Word is not the power of God unto salvation. As for those five degrees added out of the sixth to the Hebrewes, of which I told you the formall hypocrite may be partaker; it is manifest out of the same Chapter, that they come short of the state of grace. For a man but so furnished, may not onely fall backe to a worse, and more ordinary state of a reprobate, but even to the depth of all impietie and apostasie. He may not onely have his measure of inward illumination, all his lighter joy and comfort in Gods Word quite extinguish; but become a wilfull and malicious scorner of true godlinesse. He may not onely grieve, and quench the spirit; but he may tread under foote the sonne of God, count the blood of the Testament as an unholy thing, and despite the very Spirit of grace: so that it may bee impossible that hee should be renewed againe by repentance.

In the last place I told you, that besides all these the formall hypocrite might entertaine a perswasion of his being in the state of true happinesse; and so with contentment and securitie walke in the path that leades to eternall death: but how weak and false the reasons and motives to this perswasion were, I have before largely delivered. It remains therefore, that I should now lay downe certaine markes and properties of difference, betwixt the state of formall hypocrisie and saving grace: but I must referre a large prosecution and distinct treatise of them to some other place and time. Yet at this time by the grace of God, I shall deliver so much, that any

any man that will deale faithfully with his own conscience, and follow me with attention to the end, may in some good measure be informed, whether he lie yet in the shadow of death or live in the life of grace. Some difference then, first, may arise, out of the distinction of the degrees, and workings of faith. Which that you may better conceive, you must remember three sorts of faith, Historically, Temporary, Saving, or Iustifying faith.

Historically faith, is not only a knowledge of the Word of God, but also an assent of the heart to the truth of it. And this is of two sorts: either infused, which is wrought in us by the illightning spirit of God, and staying it selfe upon his authority: Or Acquired, which is produced by the light of reason, discourse, and created testimony.

The latter is to be found in the Devils; for they beleieve and tremble: And in the Papists; for their faith is no better, according to their grounds and principles. My reason is this briefly, for I will deliver my selfe of this point in a word. The Jesuites by their juggling have cast themselves into a circle about the faith of the truth, and divinitie of Scriptures; and that is this: Aske any Papist in this land, how he beleeves Scripture to be the Word of God, and divinely inspired: hee will answer, because the Church delivereth it so to be. And why beleeveth hee the testimony of the Church? Because it is infallibly guided by the Spirit. And how doth that appeare? Because it is so contained in Scripture, as in *John 16. The Spirit will leade you into all truth.* And how shall wee know this Scripture of *John*, to be the Word of God, and divinely inspired? Because the Church delivereth it so to be, and so they must needs runne round in this circulation.

Now I would propose to the Papists, the choice of these three; one of which they must of necessitie accept: First, whether they will runne round in this circle, and waxe giddy, and fall, and sinke into that pit, where Popery was first hatcht; or they will breake the circle at the authoritie of the Scriptures, and so by consequent, they must fall to our side and

and the truth; or they will break it at the testimony of the Church: and so all their faith, as I told you, must needs be only acquired, because it depends on a finite and created testimony, and consequently comes farre short of salvation. I doubt not, but the Papists will acknowledge and approve that difference betwixt infused and acquired faith, consented upon by the Schoolemen: That infused faith relyeth immediately upon an increated authoritie, but acquired, upon a finite and created testimony. I know the Iesuites, a kind of men inspired with a transcedent of Antichristian imposture, labour busily to passe plausibly and handsomely out of this circle: but if their shifts be thoroughly sifted, and they followed with force of argument: it is certaine, they will either be driven into the circle againe, or enforced to start out at the one of those breaches I told you of. *Becons*; one of them, after he had long tired himselfe in this circle, and at last by the helpe of *Gregorius de Val.* and former Iesuites, got out, but with shamefull absurditie and inconvenience; in a poore revange, to releect himselfe, hee threatens us with another circle: and to write a *Treatise de Circulo Calvinistico*, but very weakely and fallely, as might be demonstrated even out of the founder Schoolemen, in their question of the last resolution of faith. But I intended no discourse of controverfie, but of sanctification; and therefore I proceede, and take the formall hypotyrite along farther towards the state of grace. For besides knowing and assenting to the truth of Gods Word by an historicall faith, hee may by the vertue of a temporary faith, adde three degrees more. That is; He may moreover profess it in outward services of Religion: He may inwardly rejoyce in it: Hee may bring forth some kind of fruite. But these things are onely found in him, so long as they doe not mainly crosse, but are compatible with his worldly peace, wealth, liberty, and other delightfull contentments. Here therefore I must leave him; and acquaint you with those workings and degrees of saving faith, which qualified, as I shall propose them, are peculiar to Gods childre; and so distinguish and divide the regenerate

regenerate man, from the state of formall hypocrisie. They are these :

A feeling and speciall approbation of the word of life, and promises of salvation : a most fervent expetition and thirsting for the enjoyment of them : an effectuall apprehension ; a particular application ; a full perswasion ; a delight and joy thence rising, sound, and unconquerable.

That you may understand these, you must conceive, that the soule of Gods child, comming fresh out of the pangs and terrors of his new birth (a myserie to the formall hypocrite) humbled under the mighty hand of God, by a sight and sense of his finnes, lookes upon the whole body of divine truth, as upon a precious jewell, wherein Christ and his gracious promises shine unto him especially, as a stone of inestimable worth and valuation ; whereupon with a peculiar dearenesse he sets such a liking, that with it he holds himself an heire of heaven ; without it a child of endlesse perdition. Hence followes an expetition and desire of it, enforced with groanes unutterable ; and a gasping for it, as the drie and thirstie ground for drops of raine. Thirdly, he apprehends it with a fast and everlasting hold. Fourthly, hee applies it closely and particularly to his owne soule. Fifthly, he is truly and fully perswaded by Gods good Spirit, out of a consideration of his universall change, that it is his owne for ever. Lastly, he lyeth downe in peace that passeth all understanding. Hee is filled with joy ; that no man can take from him : Hee delights in the grace apprehended, as in a treasure farre more deare unto him then the glory of infinite worlds, or life it selfe. From the power and workings of this inward grace, spring outward actions, both in his generall calling of Christianitie, and his particular vocation ; which by the mercies of God are faithfull, constant, uniforme, impartiall, resolute, universall, comfortable. Whereas those which are produced by the more weake and inferiour degrees of temporary faith, incident to the formall hypocrite, are weake, wavering, many times interrupted, variable ; guided much by occasions and the time ; forced by hope or feare ; swayed by

by secret respects to private ends; and worldly contentments.

But these more inward markes of difference, howsoever by a sweete and gracious experience they bee felt, and acknowledged of the wills of God; yet generally, and to the unregenerate, they are hidden mysteries, and undiscernable to the brightest eye of the naturall man. Therefore I will come to those markes of difference betwixt the state of formeall hypocritisme, and saving grace, which are more outward, familiar, and more generally, and easily discernable, of which one may be this.

1

The power of grace doth beget in a regenerate man, a watchfulnesse, care and conscience of smaller offences, of secret finnes, of sinfull thoughts, of appearances of evil, of all occasions of sinne, of prophane company, of giving iust offence in indifferent actions, and the like: whereas the formeall hypocrite taketh not such things as these much to heart, but either makes no conscience of them at all, holding it a point of precisenesse to be too conscionable; or else proportions it to serve his owne turne, or to give satisfaction to others. And in forbearance of finnes, he hath an especiall eye onely at those that may notoriously disgrace him in the world, entangle him in danger of law, or vex his conscience with some extraordinary terror.

Let those then examine themselves at this marke; who, howsoever shame keepe them from uncleane practices, and grosser acts of filthinesse; yet inwardly boyle in speculative wantounesse and adulteries of heart. Those, who howsoever their indirect meanes speede not for mounting themselves to high estate; yet spend their best thoughts all their life long, in projecting and contriving, as though they were borne to advance themselves, and not to honour God in their callings. Those, who though they doe not inclose, oppress and grind the faces of the poore; yet have their hearts exercised in covetousnesse. Those, who though they have forsaken some finnes, yet maintaine in themselves one knowne sweete sinne. Those, who though lawes, and feare of danger

restraine

restrain from railing with open mouths against our Sittes, yet harbour secret repinings, murmurings, unthankfulnesse, and discontentments. Even a contemptuous thought of a King, or lawfull authoritie, is a sinne of high nature; and me thinks (for the miraculoufnesse of the discovery) is paralleld in *Ecclesiastes*, to the bloudinesse of a vaine murderer. *That which hath wings* (saith the *Preacher*) *shall declare the matter.*

Lastly, letchoit examine themselves at this marke, who offer themselves to those sinfull occasions, breeders of many strange and fearefull mischiefes, I meane prophane and obscene Playes. Pardon me, beloved, I cannot passe by those abominable spectacles, without particular indignation: For I did ever esteeme them (since I had any understanding in the waies of God) the Grand emphysoners of grace, ingenuousnesse, and all manly resolution: Greater plagues and infections to your soules, then the contagious pestilence to your bodies: The inextinguishable stains and dishonour to this famous Citie: The noysome Wormes that canker and blast the generous and noble buds of this land; and doe by a flie and bewitching insinuation; so empoysen all seeds of vertue, and so weaken and emasculate all the operations of the soule, with a prophane, if not unnaturall dissolutenesse; that whereas they are planted in these worthy howles of Law, to bee fitted and enabled for great and honorable actions, for the publike good and the continuance of the glorie and happinesse of this Kingdome; they licentiously dissolve into wicked vanities and pleasures: and all hope of their ever doing good, either unto God, the Church, their Country, or owne soules, melteth as the winter yce, and floweth away as unprofitable waters. These infamous spectacles are condemned by all kind of sound learning, both divine and humane. Distinctions devised for their upholding and defence, may give some shallow and weake contentment to partiall and sensuall affections, posselt with prejudice: but how shall they bee able to satisfie and secure a conscience sensible of all appearance of evil? How can they preserve the
incli-

Chap. 30.

* Theatra
desire pos-
simum, sur-
pitudo, et
victorum;
omnium
sentiam,
et scilicet,
Bodin de
repub. lib. 6.
cap. 1.

Deut. 22. 5.

inhabitable of our corrupt nature from infection, at those
Schools of wickedness and Sinks of sinners, as (to omit Divines,
Councels, Fathers, Moralists, because the point is not direct-
ly incident) even a Politician calleth them. Alas I am not
our wretched corruptions raging and fierce enough, being
left to themselves dispersed with their naturall libertie; but they
must be united at these accursed Theaters, as in a hollow
glasse, to set on flame the whole body of our naturall vicious-
nesse as once, and to enrage it further with lust, fierceesse, and
effeminatenesse, beyond the compass of nature. Doth any
man thinke it possible, that the power of saving grace, or the
pure Spirit of God can reside in his heart, that willingly and
with full consent feeds his inward concupiscence, with such
varietie of sinfull vanities & lewd occasions, which the Lord
himselfe hath pronounced to bee an *Abomination* unto him?
How can any man that ever felt in his heart, either true love,
or feare of so dreadfull a Majestie, as the Lord of heaven and
earth, endure to be present, especially with delight and con-
tentment, at Oathes, Blasphemies, Obscenities, and the aban-
doning of some of the most precious things in the Booke of
God, (whereat we should tremble) as most taste and fearefull
jects? Certainly every Child of God is of a right noble and
heroicall spirit, and therefore is most impatient in hearing
any wrong, indignitie, or dishonour offered to the Word,
Name, or glory of his Almighty Father.

A second mark of difference may be this; The power of
saving grace doth subdue and sanctifie our affections with
a comfortable and holy moderation; so that they become
serviceable to the glory of God; and for a more resolute car-
riage of good duties, and without discharge of all Christian
duties. But the bridling of passions in the formall hypocrite,
is not so much of conscience; as artificiall, politicke, for ad-
vantage, and by the guidance of morall discretion: so that if
they be tempted by strong occasions, and violent objects,
they many times breake out, to the dishonour of God, the
dishonour of a Christian profession, and the discovery of their
hypocritical

Let

Let every man then examine himselfe at this marke, and with a single eye and upright heart take a view of his affections; whether his joy bee inward and spirituall, that is, in the assurance of Gods favor, in his word, in his children, in prayer, and a continuall practice of godlinesse; or outward and carnall, that is, in the attaynement of greatnesse and worldly pleasures, in the increase of his corn, & wine, and oyle. Whether he love the peace of conscience farre more dearely then the favour of men, or his owne life: Whether he be more zealous for the honour and praise of God, then his owne: Whether he be more afraid of secret sinnes, then open shame; of offending God, then outward afflictions; Whether hee bee more angry in the cause of Religion, and concerning Gods glory, or for his owne private wrongs. And so thorowout the rest of his affections.

Let the fierce and desperate Gallants consider this point; which upon every light occasion, and termes of disgrace, are ready, out of a graceles and ungrounded opinion of declining cowardize, to sheath their swords in the body of their brother. And let them assure themselves, that the meeke and mercifull Spirit of God will never consist with such bloudy and untamed affections; his holy motions will not come into their secret, neither will his saving grace be joynd with their assembly. For in their wrath they will kill a man, and in their selfe will they will destroy the Image of God. Cursed bee their wrath, for it is fierce; and their rage, for it is cruell.

Oh, that they would but marke and foresee, into what an inevitable and endlesse maze of certaine miserie and vengeance they enter; when they enter into the field, upon either offer, or acceptance of challenge. If they be slaine, they are accessaries to their owne untimely murder: they violently and wilfully pull themselves from the land of the living, to the abhorred regions of death: they cruelly and irrecoverably rend their owne poore soules from time of grace and repentance. They extinguish all hope of posteritie; and perhaps their house and family determines in that bloudy act.

Pro. 10.7.

But that which is the accomplishment of all miseries and terrour they justly fall into the hands of the living God, who will certainly judge them after the manner of them that shed their owne blood; and will give them the bloud of wrath, and of jealousie. And whereas they looked to leave a name behind them, it shall rot away with as vild detestation as their carcases in the grave: *The memoriall of the just* (saith Salomon) *shall bee blessed, but the name of the wicked shall rot.* If it doe live, it shall live to their shame and infamie. For I dare say this boldly; There was never any man rightly informed, either in the principles of nature, or in the gracious way to heaven, in the sober passages of mortalitie, or in the justice of state and policie, or acquainted with the fairenesse of true honour, that ever gave any allowance, or ever will, to the reputation of manhood, falsely so called, purchased in private quarrel in the field. This is then all they get: for the losse of soule and body, of heaven and earth, of name and posteritie, they onely gaine the damned applaule of devils, swaggerers, and wicked men.

But if it fall out otherwise, that they be not kild, but kill; mark what befalls them; they depart the field drunken with blood, as with new wine; and therefore they shall be sure at length to be filled with drunkenesse, and with sorrow, even with the cup of destruction and trembling; they shall drinke of it deepe and large, and wring it out to the very dregs. For presently after the murder committed, they have *Gaines* fearefull marke stamp't upon them: The furies of conscience and cries of blood, shall for ever persecute them with restless honour: As they cleashed themselves with rage like a raiment, so shall it now come into their bowels like water, and sinke like oyle into their bones. In the meane time they shall live in the hell of conscience upon earth, and expect every houre to be tumbled into the hell of wicked divels, for ever more in the world to come.

Let me then in the name and feare of God advise them; if they would win an opinion of true valor indeed, if they look for any portion in the mercies of God, or honour amongst

his

his Saints, to settle and compose such wild affections by the Word of truth; to turne the greatnesse of their courage and gallantnesse of Spirit, to the subduing and conquering of their owne corruptions; and to the wrastring against principalities and powers, against the worldly governours, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places. This fight is Christian and courageous indeed, the victory is glorious, the reward is Immortalitie.

A third note of difference may be this: Every Childe of God by the power of saving grace, doth hunger and thirst after all those meanes God hath ordained, or offers for his furtherance in the way to heaven, and for his comforting and confirming in a Christian course; and doth make a holy use of whatsoever is either publickly or privately laide upon him for his amendment: and therefore he continually profits and proceeds in sanctification by his Word, his judgments and his mercies: by the exercise, observation and sense of which, he growes sensible in heavenly knowledge, faith, humiliation, repentance, thankfulness, and all other spiritual graces. But the formall hypocrite doth so farre take notice and regard of them, as they further his temporall happinesse; and as his neglect of them, by consequent threatneth danger and overthrow to his outward worldly state. For the present perhaps, he is mooved with the hearing of the Word of God, with the terour of his Judgements, while they lie with some extraordinary waight upon himsele or the whole land; and with the sweetenesse of his mercies, because they secure him in his prosperitie. But these things sinke not into his soule with the power of mortification, to the destroying of his sinfull affections, and the shaking off of every knowne sinne.

Beloved in our Lord and Saviour Christ Iesus, let us every one of us (I beseech you) try himsele faithfully by this note of difference: And the rather, because our gracious God hath most plentifully and incomparably vouchsafed us in this Land all meanes to bring us into heaven. Hee hath visi-

ted us with his word, his judgements and mercies, to the astonishment of the whole world. Now let us consider, whether, as they have bred admiration in men and Angels; so they have brought salvation to our owne soules.

First, for his Word: For these fiftie yeeres, you know, he hath spread out his hands all the day long; he hath sent all his servants, the Preachers of his Word, rising up early and sending them, saying: Returne now every man from his evill waies, and amend your workes. Let us then examine our selves in this point: Hath this glorious Gospel which hath so long shined bright in our eyes, and sounded loud in our eares; hath it, I say, been mighty in operatiō upon our soules; in planting in them the power of true godlinesse? Doe wee daily grow more sound by it in the knowledge of the truth; and see more particularly into the way and whole course of Christianitie? Doth it continually build us up more strongly in faith, repentance, and holy obedience to all his commandments? Why then blessed is our case: for this powerful experience in our soules of daily growth in godlinesse by the Word, is a notable mark unto us that we are in the state of grace; and so all the blessings in the Booke of God belong unto us, and pleasures more then the starres of the firmament in number. But if otherwise (which is rather to be feared,) if we have either bene no hearers, or but now and then, as our worldly commodities would give us leave; or hearers, only of forme and fashion, not of zeale and conscience to profite by it, and yeeld obedience unto it; or onely hearers and no doers, why then we may assure our selves, we are yet there of the state of grace; and marke what will be the end both of us and the whole land: it must needs bee the same with that of *Juda* and *Jerusalem* (for they were as well beloved of God as ever England can be:) *Goe*, saith God unto *Jeremie*. *Goe and tell the men of Juda, and the inhabitants of Jerusalem: I have sent you all my servants the Prophets, rising up early, and sending them; but you would not incline your eare, you would not obey mee; therefore thus saith the Lord of Hosts, the God of Israel. Behold, I will bring upon Juda, and upon all the inhabitants*

of Ierusalem, all the evil that I have pronounced against them; I will doe unto this house, whereupon my name is called, wherein also ye trust, as I have done unto Shilo, I will cast them out of my sight: And will make this Citie a curse unto all the nations of the earth. And the Lord was so unremoveable and settledly resolved upon this point (sith he had so long preached unto them by his Prophets, as he hath done unto this land, and it would doe no good,) that he bids the Prophet, meddle no more, for hee would never heare him againe: Therefore (saith he) thou shalt not pray for this people, neither lift up a cry or prayer for them, neither entreate mee, for I will not heare thee.

Chap 7.

Vers. 16.

The judgements upon this land have beene many and fearefull; I doubt not, but wee have seene with our eyes, even those which are very neere fore-runners of that great and terrible Day of the Lord. Wee have seene strange and prodigious apparitions in the ayre: wee have had unheard-of plots and practices against our Sate. Our land hath long and extraordinarily groaned under a fore and durable plague, which hath sticke close to the bowels of this Citie. The sea hath broke out of her bounds, and swept away many as righteous as our selves: wee have felt such extremitie of heate and cold, of which I thinke these parts of the world are not naturally capable; so certaine it is that the finger of God hath beene in them. The poore of the Land even now grievously sigh, and pine with a present famine. Let vs then examine our selves in this point. Have wee laid all these judgements unto our hearts? Have we been truly humbled by them? Have we by a diligent search taken notice of our sinnes, and grieved for them, and abandoned them? Have we mourned and cried for all the abominations that are done amongst us? Why then blessed is our case, our state is the state of grace; wee shall bee sure to be marked and sealed in the fore-heads, by the Angel of God for his servants, before the vials of small desolation be powred upon this Kingdome. But if otherwise (which is rather to be feared) if hee hath smitten us, and we have not sorrowed; if hee hath corrected

Chap. 5. 3.

Vers. 6.

us for amendment, and we are not bettered, but rather worse and worse; we may assure our selves we yet want a gracious marke, and effect of the power of true godlinesse; and marke what will be the end both of us and our whole land; it can be no other then that of his owne people. And thus he deale with them by his judgements, even as a Physician with his patient. A Physician, while there is any hope of recovery in his patient; he useth the benefit of all the rules of Art, all variety of meanes, prescribing diet, letting blood, ministring pills and potions; but when he once perceives the naturall heate to bee so decayed, and strength of nature spent, that his Physicke will worke no more good upon him, but rather hasten his ruine then his recoverie; hee then leaves him to the pangs of death, and dissolution of soule and body. Even so deales God with his people, while there is any hope of repentance; hee visits them by all kind of castigations, all manner of punishments: But when all sense of Religion, all heate of zeale, and life of grace, have so utterly forsaken the hearts of men; that they are rather broken then bowed, rather hardened then humbled by his Iudgements; hee gives them over to their owne just confusion. Hee leaves them finally (never more to bee entreated) to lamentations, mourning, and woe; to the feare, to the pit, and to the snare: to the Lyon, the Wolfe, and the Leopard. *Thou hast stricken them (saith Ieremie) but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a stone, and have refused to returne. Wherefore a Lyon out of the forrest shall slay them, and a Wolfe of the wilderness shall destroy them: a Leopard shall marche over their Cities, every one that goeth out thence, shall be torne in peeces, because their trespasses are many, and their rebellions are increased.* This course of Gods proceeding in his judgements, we may see most cleerely in the 4. of *Amos*. Hee first gave them cleanness of teeth in all their Cities, and scarcenesse of bread in all their places; and yet they returned not unto him: Hee withheld the raine from them, when there were yet three months to the harvest; so that two or three Cities

Cities wandered unto one Citie to drinke water, but they were not satisfied: and yet they returned not unto him. Hee smote them with blasting & mildew; their gardens and their vineyards, their figtrees, and their olive-trees did the Palmer Worme devoure: and yet they returned not unto him. Pestilence he sent amongst them after the manner of Egypt: and yet they returned not unto him. *Therefore* (saith the Lord) *thus will I doe unto thee, O Israel.* Hee speakes after the manner of a man, in whom just indignation stopps passage unto speech; and who wants words to expresse the horriblenesse of the punishments hee purposes to inflict: Therefore thus and thus will I doe unto thee O Israel, even so as hee threatened in the beginning of the Chapter: *The daies shall come upon you, that you shall bee taken away with thornes, and your posteritie with fish-hookes.* As if hee should have said, I will make no more triall by judgements; I will now doe a thing in Israel, whereof whosoever shall heare, his two eares shall tingle; yea, and all his heart strings shall tremble; I will now sweepe you all away with the beesome of utter destruction. This is certainly now just our case: (For to crie peace, peace, where there is no peace towards, is wicked, and to no purpose: to bring conceits and smoothings to this place, will never serve the turne; either for the discharge of our consciences, or the saving of your soules) I say, this is just our case; we are even already come to this last point and period. By our many impieties & impenitencies, we have brought our gracious God to that question in the 1. of *Isay*, *Wherefore should you be smitten any more? for ye fall away more and more.* Or rather to this conclusion in the 4. of *Amos*: *Therefore thus will I do unto thee, O nation not worthy to be beloved.* He hath made triall by so many Judgements, and so many times, and al in vaine; that the very next judgement we may justly feare and expect, without true and timely repentance, will even be the beesome of utter desolation.

As the judgements upon this land have beene great and fearefull; so many and wonderfull have beene his mercies upon us, and such I am perswaded, as greater the Sunne ne-

ver saw, nor sonnes of men enjoyed. I will onely name two which cannot but be fresh in every mans memorie: The continuing of our peace, at the death of our late Sovereigne of ever glorious memorie: And our deliverance from the Gunpowder Treason; of which two, when first every man heard, me thinks he should have beene afraid, lest he had been in a dreame: as it is said of the Israelites, *Psalm. 126. When the Lord brought againe the captivitie of Sion, wee were like them that dreame.* Both that, and these our blessings were things so incredible, and beyond all expectation:

You know, a little before the *Queenes* death, the wisest were at their wits end, and every one stood amazed and astonished for the feares his heart did feare. The Iesuites from beyond seas insolently insulted over us, and told us in their booke, that this Kingdome would shortly become a prey to the greedy ambition of all the neighbour nations; that huge clouds of bloud hung over our heads, and would melt and dissolve at the *Queenes* death. But it was neither so, nor so. They are the false Prophets of the Beast in the Revelation, no marvell though they lyed: For he that dwels in the heavens laughed them to scorne, our gracious God had them in derision. And when Devils and Papists looked and wished, that this land should have beene clothed even with bloud and fire, as with a garment; out of the infinite depth of his unsearchable mercies, he covered it with peace, joy, and happinesse, even as the seas are covered with water.

In the Gunpowder Treason, the necke of our whole State both of Church and Common-wealth, the glory of this famous and flourishing Kingdome, (the hope of posteritie) was laid (as it were) upon the blocke: The instrument of death was lifted up by the damned instrument of the Popes malice and cruelty, hee was even ready to give the mortall stroke: and had not the Angel of the Lord stepped in, in the very nick; had not our mercifull God, by his most miraculous and immediate providence, purto his helping hand, when our case was desperate, and all hope past, hee had cut off from

us the roote and the branch, the name and the remnant, the sonne and the nephew. Our land that before was as the garden of Eden, had beene by this time a desolate wilderness: Our Church which was before a harbour of Saints, had beene by this time a poole of Snakes; I meane an habitation of Papists. The faire body of this Citie, that before was enlived with matchlesse glory and worth, should by this time have been a rent and dismembred carcasie; and that which is worst of all, the neglected and forlorne limmes, inspired with the doctrine of devils.

Let us then examine our selves in this point. Have these incomparable blessings melted our hearts into teares of repentance and thankfulness? Have these cords of love drawne us neerer unto our God in all knowledge, love, & obedience? Why then we may assure our selves of a good testimony, that our soules are seasoned with grace. But if it bee quite otherwise: If these great and undeserved mercies have bred in us a more frozen coldnesse in the service of God, a more presumptuous securitie, and a foundler and sweeter sleepe in sin: If since our miraculous deliverance, unparalleld by all Nations, times, and stories; there hath been amongst us no lesse prophaning of Gods Name and Sabbaths then before; no lesse pride and drunkenness, no lesse oppression and usurie, no lesse uncleanness & unconscionableness in our callings, no lesse ignorance in the Word of God, and backwardness in the waies of holiness, no lesse contempt of godlinesse and godly men: Nay, if all these gather head and heart, more ripeness and readinesse to receive the flame of Gods fierce and last wrath: If there bee rather, a sensible decay of the feare of God, of zeale, and true sinceritie amongst us: If Prophaneness, Atheisme, Popery, and a luke-warmness in Religion, like a mighty Terrent, rush in violently upon us daily more and more, and fearefully prevaile and domineere in most places: Why then (you are a people of understanding) I leave it to your owne consciences, to consider what must needs shortly befall us, except we gather *our selves, before the decree come forth*; unless by speedy humiliation and unfained.

ned repentance, wee prevent so great and fearefull judgments. And the rather, because wee may assure our selves, while the Devill is in hell, and the Pope at Rome, the Priests and Iesuites, those notorious and transcendent instruments of blood and death, will be working in the Vaults of darknesse for the confusion of the children of light, the subversion of the Kingdome of Christ, and by consequent the ruine of our Church and Common-wealth. Little know wee, what fearefull and hellish plot may bee even now in hatching and hammering, or how neere it is to the birth, while we are most secure: And for us in the meane time, without repentance, and rooting out idolatrie, to depend still upon immediate and miraculous discoveries and deliverances, is at the least an unhallowed and desperate presumption.

I cannot follow distinctly at this time, any more differences betwixt the state of saving grace and formall hypocrisie. For conclusion therfore only, I will acquaint you more fully with the effects of saving grace, and follow in few words the trace and steps of the Spirit of God, in the great worke of regeneration; that thereby every man may examine his conscience, judge himselfe, and try what his state is.

The working and propertie of this saving grace and true godlinesse, vouchsafed peculiarly and onely to Gods Children, which doth translate them from darknesse to light, from the corruption of nature, to a state of supernaturall blessednesse, you may thus conceive and understand: It is like leaven (for so the power of Gods Word is compared in the Gospel) it is of a spreading nature: First it seates it selfe in the heart; after, it is dispersed over all the powers and parts both of soule and body; over all the actions and duties of a man whatsoever: It softneth and changeth the heart: It purgeth the inmost thoughts: It awakes the conscience, and makes it tender and sensible of the least sinne: It sanctifies the affections: It conformes the will unto the will of God: It illightens the understanding with saving knowledge: It stores the memory with many good lessons, for comforts, instructions, and directions in a godly life: It seasons the
speech

speech with grace: It so rectifies and guides all a mans actions, that they proceede from faith, they are warrantable out of Gods Word, they are accomplished by good meanes, and wholly directed to the glory of God. Nay, yet it spreads further, and kindles a desire of zeale for the salvation of the soules of others, especially of all those that any way depend upon us: So that the Child of God doth ever embrace all meanes and opportunities for the communicating of his graces and comforts, and the bringing of others to the same state of happinesse with himselfe.

Let then (I beseech you) every mans conscience goe a little along with me; and secretly, but faithfully answer to these few interrogatories, which I shall propose very briefly and plainly, that every man may easily understand. Hast thou felt by thine owne experience the great worke of Regeneration and change wrought upon thy soule? Hath the powerfull Word of God, by the inward, speciall, & effectuall working of his Spirit, broken and bruised thy hard and stony heart? Hath it pierced and purged the very closest and most unsearchable corners thereof? Hath it humbled it with the sight of thy sinnes, and sense of Gods judgements? Hath it filled it with fearefull terrours, compunction, remorse, and true sorrow for thy life past? Hath it after quieted and refreshed it with a sure faith in Christ Iesus, and a delight in heavenly things? Hath it mortified thy inward corruptions, and broke the heart of thy sweete sinne? Hath it planted a holy moderation in all thy affections; that whereas heretofore they have been enraged with lust, with immoderate anger, with ambition, with insatiable desire for the enlargement of thy wealth, possessions and greatnesse, and with hatred of Gods dearest servants and their holinesse? are they now inflamed with zeale for Gods honour, truth, and service; with a fervent love unto the Lord and his Saints; with Christian courage, to oppose against the sinnes of the time, to defend goodnesse and good causes, to contemne the lying slanders and prophane scoffes of worthlesse men? Hath it begot in thy will an hunger and thirst after the spirituall food of thy soule,

soule, the Word and Sacraments; so that thou haddest rather part with any worldly good, then not enjoy the incomparable benefit of a conscionable and constant Ministerie? Are thy thoughts, of which heretofore thou hast made no great conscience, but letten them wander up and downe at randome, wickedly, idly, & wantonly; are they now, I say, bounded within a sacred compasse, and spent upon holy things, and the necessarie affaires of thy honest and lawfull calling? Is thy understanding informed, and acquainted with the mysterie of salvation, which the world, and the wise men thereof, account nothing but madnesse and folly? Is thy memorie, which hath heretofore beene stuffed with trash and toyes, vanities and follies, now capable and greedy of divine knowledge? Are thy words, which heretofore have beene full of prophaneesse and worldlinesse, now directed to glorifie God, and to give grace unto the hearers? Nay, yet further besides this inward renovation of the faculties of thy soule; hath the power of grace sanctified all thy outward actions? Dost thou now order (in every particular) all the busineses of thy vocation religiously, conscionably, & by direction out of the Word of God? Art thou inwardly affected and faithfull in the performance of religious duties? as in hearing the Word of God, in sanctifying the Sabbath, in Prayer, and the rest? Dost thou now heare the Word of God, not onely of course and custome, but of zeale and conscience to reforme thy selfe by it, and to live after it? Doe not the weeke-dayes duties and worldly cares, drowne thy mind on the Sabbath; but that thou dost the whole day entirely, freely, and cheerefully attend the worship of God? Doe thou exercise daily with fruite and feeling, Prayer, that precious comfort of the faithfull Christian? Thou being converted, dost thou labour the conversion of others, especially of those which are committed any way to thy charge, and for whom thou must give a more strict account; as if thou be a master of a family, dost thou pray with them, and instruct them in the doctrine of salvation, and waies of godlinesse? Dost thou now not only sticke at, and forbear great and grosse sinnes?

but

but dost thou even hate the garment spotted of the flesh, and all appearance of evill? Doth the tendernes of thy conscience checke thee for the least sinnes, and make thee fearefull to offend, though it bee but in a wandring cogitation? After every fall into infirmities, art thou carefull to renew thy repentance, and learne wisdom and watchfulnesse to avoid them afterwards? Dost thou feele thy selfe profit, grow, and encrease in these fruites and effects of grace? And hast thou such a gracious taste of the glory of God, and of eternall life, that thou art even willing and desirous to meete thy Saviour in the clouds; not so much to bee rid out of the miseries of this life, as to bee freed from the heavey burthen of sinne, which hangs on so fast, and to enjoy his presence in the heavens for ever? In a word, as thy soule gives life, spirit, and motion to thy whole body, and every part thereof, doth the Spirit of God even so inspire thy soule and body, and all thy actions with the life of grace? Why then, thou hast past the perfections of the formall hypocrite, and art possesst of the state of true blessednesse; thou art then happy that ever thou wast borne; thy way is certainly the way of life: And I can assure thee, and I dare boldly pronounce it, that thou art already utterly out of the reach of all the powers of hell: Satan is chained up for ever doing thee any deadly hurt: All the creatures are reconciled unto thee, and at league with thee: Thou hast filled the Angels with joy at thy conversion, they will for ever guard thee: Thou shalt never more be afraid for any evill tidings. Though the earth be mooved, and though the mountaines fall into the midst of the sea, thy heart shall abide strong, unshaken and comfortable: When thou fallest downe upon thy bed of sicknes, thou shalt finde no mortall poyson in thy flesh; no sting in death; no darkenesse in the grave; no amazement at that great and fearefull Day. For all the merits and sufferings of Christ are thine; all the comforts of Gods Children are thine; all the blessings in the Booke of God are thine; all the joyes of heaven are thine; even all things are thine, and thou art Christ, and Christ is Gods. Onely stand fast in the faith;

faith; quit thy selfe like a man, and be strong; gird thy sword upon thy thigh; buckle fast unto thee the whole armour of God; ride on, because of the Word of Truth; and the Lord thy God be with thee. Breake thorow for a while with undaunted courage, the bitterness of the worlds malice; the keene razours of impoysoned tongues; the teares and tediousnesse of a few and wretched daies; for thou are neerer the price of the high calling, then when thou first beleevdest: Shine more and more in faith, in patience, in love, in knowledge, obedience, and all other Christian graces, untill the perfect day, untill thou reach the height of heaven, and the full glory of the Saints of God.

I now proceed more distinctly to other masks of difference, betwixt the state of grace and formall hypocrisie. Some notes of distinction for my purpose may be raised out of those places of scripture, which I proposed, for to acquaint you with the kinds of perfection, and degrees of goodnesse; whereof a man as yet unregenerate is capable, and may be partaker.

In the 8. of *Luke*, the hearer resembled unto the stonie ground; is the formall hypocrite. He receives the Word of God with joy, as doth the faithfull Christian, though not in the same measure. But here is the speciall point and marke that differenceth the one from the other. The Word and faith in the formall hypocrite have no rootes: They are not deeply and soundly rooted and planted in his understanding, conscience, thoughts, affections, and actions.

First, they are not rooted and fastened in his understanding, by those two sacred and gracious habits, which are called by the Apostle, *Col. 1. 9.* *wisdom and vnderstanding*: Heavenly knowledge, or speculative wisdom in the mysteries of salvation; and spirituall prudence, or a sanctified understanding in practicall affaires of the soule. These two, as I conceive, for divine revelations, and matters of heaven, answer in proportion to those two intellectuall habits, *Sapientia* and *Prudentia*, mentioned by *Aristotle*, *Eth. 6.* for naturall truth, and civill action. *Sapientia*, you know out of the

the Schooles, is a worthy habit compounded of *intelligentia*, which is a naturall light and abilitie of apprehending and acknowledging speculative principles, the foundations and fountaines of all humane knowledge: and of *Scientia*; which is an habituall and exact knowledge of all necessary conclusions and deductions, by the force of reason, and labour of discourse thence issuing; and grounded thereupon, But *Prudentia*, though it be seated in the understading; yet it is practical in respect of the Object and the end; and is the soveraigne & guide of all other vertues. It doth ever amid the many varieties, uncertainties, & passages of human actiōs, wisely, and honestly consult and advise, judge and resolve, manage and execute. Even just so, these two heavenly habits, *sapientia* and *scientia*, heavenly wisdom, and spirituall prudence, shed into every sanctified understanding by the fountaine of grace, are busied and exercised about supernaturall truths, and matters of eternall life. By the first, the child of God having the eyes of his mind opened and illightened, doth see the great mystery of salvation, the secrets of the Kingdome, the whole counsell, & the wonders of the law of God; Hee doth know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints: hee comprehends what is the breadth, and the length, and the depth, and the height. By the second he is enabled with a judicious sinceritie to deliberate and determine in cases of conscience; in the perplexities of tentations; in all straites, ambiguities, and difficulties incident to the consideration and carriage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and every particular, both in his generall and speciall calling. This explication premised, I come to tell you, that the Word of God doth not take sure and lasting roote; doth not dwell plentifully in the understading of the formall hypocrite, by these two divine habits.

First, there is a right noble branch of divine knowledge and heavenly wisdom, springing out of the mysterie of regeneration; in which, as I take it, the formall hypocrite is

for

2 Cor. 2. 11.

for the most part utterly ignorant. He knowes not that darke and fearefull passage, which leades from the vanities and corruptions of nature, and out of the dominions of darkenesse and death, through strange terrors and torments of soule, into the rich and glorious happinesse of the state of grace, and Kingdome of Christ. He knowes not the varietie and power of tentations; the causes, degrees, the wofull consequents and recoveries of spirituall desertions, relapses and decays of grace. He hath no skill in the nature, symptoms, and remedies of afflicted consciences: in the secret workings and right uses of afflictions, infirmities, scandals, and disgraces. Hee is not acquainted with Satans transformations into the glory of an Angel; with his ~~riches~~ ^{riches}, and ~~wisdom~~ ^{wisdom}, as the Apostle calleceth them: that is, his depthes, his profound plots and contrivances, moulded by malice and subtillie in his owne large understanding; furnished with the experience of our corruptions, and the successe of his many tentations for some thousands of yeeres managed with all the crafts and policies of the most darke and hidden corners of hell. Hee is not acquainted with his ~~varieties~~ ^{varieties} as they are called, *Ephes. 6. 11.* his exquisite methods, in the wily conveyance of his stratagems and insidiations; in ordering his assaults and discharging his fierie darts. How sometimes he keepes, as it were a method of nature, in striking at the roote, and labouring to stoppe or poyson the fountaine of spirituall life; which is *Faith*: that so the fruites of godlinesse may wither, and the streames of divine grace may drie up. Satan knowes full well, that the lively or languishing exercise of other inward graces, the cold, or zealous performance of all outward duties, depend upon the weakenes or strength of our faith. And therefore if he perceiue, that (by a free and vitall operation of a strong faith) our zeale, our hope, our patience, our faithfulness in our calling; and other graces bee maintained in their heate, vigour, and excellencie; hee labours might and maine to weaken, shake, and beate downe our faith, and that by such meanes as these:

First, by suggesting to the child of God, a consideration
of

of the flourishing of the wicked, how imperiously and prosperously they domineere and revell it in the world; how they spread themselves like a greene Bay-tree, and bring their enterprises to passe: while himselfe lies trampled upon by their insolencies, oppressions and prophane censures; while perhaps he lingers and pines under some heavie crosse and long visitation; and for all his prayers, his groanes, his patience, yet finds small comfort, no deliverance, for ends best knowne unto his heavenly Father; so that hee may outwardly even persevere in his troubles. This is a shrewd temptation, and in some measure prevailed against *David*; it made so tall, and well rooted a Cedar to stagger: nay, this tempest had neere overturned him; this blow had wounded his faith to death, had he not in good time stept into the Sanctuary of the Lord, and understood the end of these men; *How suddenly they are destroyed, perished, and horribly consumed*: and considered howsoever the godly be vext with men or devils, for the daies of their vanitie in this miserable world; yet it ever goes well with them at the last.

Psal. 73.

A second meanes, by which Satan endeavours the weakening of our faith, is this: Hee curiously observes all seasons and advantages; and therefore if hee spie our mindes to bee overcast with some cloud of melancholy, the seate many times of unnecessary distrusts and feares; or to be cast downe with some sad and heavie accident, and worldly discomfort; hee presently afresh represents unto the view of our conscience, the many and great sinnes of our unregeneration in their foulest shape; that so by their renewed horror hee terrifying and affrighting us, may raise new doubtings and amazements, and in some measure loosen the hand and hold of faith.

A third weapon, by which he striketh at our faith, I take to be one of his own immediate suggestions, and that is this: While the heart of a godly man is refreshing it selfe sweetly and plenteously with an assurance of his future happinesse and eternall enjoyment of endlesse joyes in heaven: Satan, that out of his cruell malice he may mixe some hellish poy-

son with these rivers of comfort, labours to cast into his minde, even some thoughts of impossibilitie of the performance of the promises of salvation, and of the attainment of that excellent waight of glory: and would gladly make him thinke it incredible that hee should ever bee crowned with immortalitie; or bee so gloriously partaker thorow all eternitie of unspeakable comforts above. This tentation, as I take it, doth not much disquiet the formall hypocrite, or any unregenerate man. For because his perswasion of happinesse to come, is false and misgrounded, and that hee hath no sound assurance of heaven; Satan is too wily to suggest unto him doubts and distractions of this nature. But where-soever it lights, it is of fearefull consequence; and therefore not to be debated upon by the thoughts, or disputed with Satan; that is not the way to conquer this tentation: but suddenly, and resolutely to be repeld by the power of prayer; and out of an holy contempt of so base and lying malice, to bee cast as dung upon the face of the Tempter. So that the faithful Christian for all this, may maintaine and possesse his heart in patience, and unconquerable comfort out of these two considerations:

First, if hee bee a divell and prince of hell, as Gods childe feeles sensibly and certainly by this present immediate suggestion; why then undoubtedly there is the glory of infinite Majestie in heaven, Angels, Saints, boundlesse and endlesse blessednesse of everlasting time.

Secondly, he is to consider, that in the dayes of his securitie and worldlinesse, no such scruples arose in his thoughts: And therefore it is only a malicious trick of the enemy of al true comfort, to defeate us of our heaven upon earth, our assurance of heaven in the world to come.

A fourth way of weakning our faith, is this: If Satan, by taking (in the nick) the tide of our fraile and impotent affections, by casting us unawares upon occasions and allurements; or by the suddenesse, subtiltie or violence of some tentation, bee able to hale us againe into some grosse and scandalous sinne; to which, by reason of our natural disposition

tion and custome, wee were often, and most principally obnoxious before our calling: why then, from thence he drawes and enforceth upon us discomfortable, and faith-killing conclusions. He presently infers upon such relapses; that we have deceived our owne soules, that our holinesse indeede is but hypocrisie, that our faith is but temporary, and our conversion counterfeit: Otherwise the grace of God would bee sufficient for us, and the power of his sanctifying spirit, would at the least so farre restrain us, bridle and mortifie our corruptions, that we should not breake out againe, and backslide into a sin so much loathed and repented of. Otherwise, as our sweet, and master-sin in the time of our unregeneration made the deepest gash, the widest gap into our consciences; so if we were indeed in the state of grace, we should most carefully and tenderly close up that wound, and bee most vigilant and solicitous in fencing and fortifying that breach before any other. By this meanes Satan many times gives a fore blow to our faith, and breeds much heavinesse and discomfort in the soule.

Thus Satan in his tentations, sometimes proceedes by a method (as it were) of nature, in striking at faith, the root and heart of our spirituall life. But if he bee not able to fasten his serie darts upon the shield of faith, why then hee takes a contrary course and method, as it may best fit his advantage, and more easie insinuation. For he attempts the dulling and diminishing of our zeale, and forwardnesse in Religion, and other fruits of faith, and inferiour parts of sanctification. And that by such meanes as these:

One weapon, by which he labours to wound our fervencie, and faithfulness in duties of holinesse, and to hinder the entire exercise of the graces of sanctification; is prosperitie and freedome from discomforts and miserie. For if hee once espie us to be encompassed with worldly peace, reputation amongst men, honours, and offices, plenty of wealth and preferments; he is ever then in good hope (by the helpe of the naturall aptnes of worldly happines to ensnare & intangle) to beget in our hearts, worldlinesse and securitie, the two

great and dangerous consumptions of spirituall life. For if worldlinesse once take possession of our hearts, it wastes by little and little our joy in heavenly things, our comfort in the communion of Saints, our longings for the incomprehensible and everlasting happinesse: it banisheth all thoughts of the worth of our soules, of the spirituall state of our conscience, of the vanitie and change of this present life, of the glorious rising againe of our bodies, and the immortalitie of the second life: and in stead thereof filleth us with earthly cares, with feares, jealousies, griefs, hopes, wishes, independance upon the providence of God, and a thousand platformes for the encrease and securing of our outward felicitie and securitie: It makes us insensible of Gods judgments, of our falling from our first love, of the danger wherein we stand: It makes us put farre from us the evil day; and to thinke our mountaine too strong, that wee shall never be mooved, but continue in our happy state, and dye in the nest.

2 Secondly, he seekes to weaken our practise of godlinesse, by fastening upon us uncheerefulnesse, and unprofitablenesse in the meanes of the preservation of grace. For if he can once make us cold and negligent, or only formall, and cursorie in the daily examination of our consciences, in hearing the Word of God, in the godly exercises with our schollers or families, in publike prayer, or our more private striving with God by groanes and sighs, for the supply of some grace or removeall of some corruption; then there ever followes a languishing and decay of the life of grace. If we but perfunctorily receive the heavenly foode into our understandings; and being hindered by distractions, carelesnesse or worldly cares, not digest it by meditation and conference, and by spirituall exercise of fervent prayer convey it into the severall parts of our soules; our new man will quickly fall into a consumption.

3 Thirdly, hee doth notably dull and darken our holinesse and sinceritie, by casting us upon ungodly and prophane company: which hath, I know not, what secreet and bewitching

ing power to transforme others into their owne faſhions and conditions; and to make them ſometimes to condemne their former forwardneſſe and zeale in the ſervice of God. For as the ſeede caſt into the earth, drawes unto it ſelfe by little and little the propertie of that ſoile, whereunto it is transported, untill at length it becometh like that which doth there naturally grow: ſo the ſpirits & manners of men commonly conforme themſelves to thoſe, with whom they ordinarily converſe. Lamentable then is their caſe, baſe their reſolution, and miſerable their comfort; who for advantage, faction, foreſight and hope of future gratifications, or any other by-reſpect, plunge themſelves into ſuch companies, where perhaps they may enjoy many pleaſant paſſages of wit, ſet and artificiall diſport and paſſing the time; direction in their worldly affaires, combination againſt the power of Religion, and the true Profeſſors thereof: but where they ſhall finde no furtherance in the way to heaven, no comfort in heavenly things, no encouragement to pietie, no counſell in tentations, no conſolation upon their death-bed. O how much better were it, for theſe few and wretched daies, to ſort and ſolace themſelves amongſt the Saints of God, with whom they might ſhine as glorious lights together in the earth, and hereafter in the heavens above the brightneſſe of the Sunne for evermore; rather then prophaneſly to ſport themſelves in *Meshech*, and for a ſeaſon proudly to ruffle in the tents of *Kedar*, where there is no light of grace, no joynt expectation of eternitie, but darkeneſſe of ſinne, and ſhadow of death! Miſtake mee not in this point: I would not have men goe out of the world, or become *Separiſts*. I would rather have them, if they will underſtand *Paul* aright bee made all things to all men, that they might by all meanes ſave ſome: That is, I would have the children of God not bee wanting in any offices of kindeſſe or pietie; but to yeeld and communicate themſelves to ſave, as dutie, charitie, humanitie, neceſſitie of their generall or particular calling upon good warrant, and juſt occaſion may challenge and axact at their hands. But as for a free

and full communication of the secrets of their soule, of their dearest affections, of their spirituall estate, of their joyfull life and best expence of time; I would have that only vouchsafed and conveyed into the faithfull bosome of a true Christian, and confined to grace, as its peculiar and principall Object. Let their goodnesse, and good deeds spread without limit; but their delight and intimatenesse, is to be restrained and appropriated to the Saints that are on the earth, and to the truly excellent, which are onely the godly. Hence it is, that Gods children are many times censured for morositie, unsociablenesse, disdainefulnesse of spirit, and opposition to good fellowship; when God knowes they can find no taste in the white of an egge, no strength in a broken staffe of Reede, no comfort in the men of the world, who have their portion in this life; and therefore they would not part with their Paradise of communion of Saints, or comfortable communication with God in their solitarinesse, for the company of Kings, and a world of carnall contentments.

4.

Fourthly, Satan doth sometimes worke a soule decay of grace, and exercise of godlinesse, by putting into our heads some inordinate plot and forecast, for preferment and greatness. For if hee can once set our thoughts busily on foot for projecting and contriving (with excessive desire, ambition and greedinesse) some honour, office or high place; why then, farewell zeale; farewell taking part with Gods children; farewell an unshaken resolution, in standing for the honour, truth, and service of God; and a Christian courage in reproving sins. For then we must live reservedly; we must be content to part with our libertie, and be deprived of our selves: Wee must labour to satisfie and accommodate our selves to the humours, pleasures, and passions of men. In a word, our whole carriage must hold a necessarie and exact correspondence with the men and meanes that are able to promote us; for so uncertaine and irregular are the revolutions of mens favours, that many times, if a man but misse, or mistime one ceremonie or circumstantiall observance, it is enough to cast

him

him off, and utterly cashier him from his hopes & ends. Most miserable and servile is their life, that thus forsake the strong tower of their salvation, and claspe their hand off faith about the arme of flesh. For they doe not onely bereave themselves of that worthy freedome of spirit, which an honest Heaehen would not exchange for his life: but also as they grow into a habit of servitude and base engagements unto men; so they grow into a slavery unto sinne, and bondage unto the corruptions of the time. And the higher they rise into favour with prephane greatnesse and policy, the deeper they sink into the miseries of basenesse and flattery, and the high displeasure of Almighty God: and at length, if they attaine their ends, (for sometimes they die in the tedious prosecution of some undeserved dignitie) they double their discomforts, and encrease their account. For commonly where the pursuite and purchase of any honour and preferment hath been base and indirect; there the discharge and execution is formall, vaine-glorious, and unconscionable.

Thus yee see a second method of Satan, whereby he goes about to kill the fruits of faith; and to cause, if not an utter cessation, yet much weakenesse and interruptions in the operations of grace.

Many moe such depths and proceedings he hath in tentations. As for exampls:

If hee meete with notoriously wicked men, as Drunkards, Swearers, uncleane persons, and the like; hee tempts them to Atheisme; a reprobate sense, contempt of Gods worship and service, and to the great offence. To defend their lewd and gracelesse courses; to glorie in their sinnes, and in their dexteritie of making others drunke with the same iniquitie. He stickles and strikes the bargain betwixt them, and death and hell; and enters (as it were) bond for the performance of the covenant: Hee tempts them to scorning; and by their scoffings and railings, in some sort, to the despising of the Spirit of grace in the children of light; which is a foule signe of a seared conscience, and a fearefull preparative to sinne against the holy Ghost. These are Satans standard-bearers;

and therefore he inspires them with extraordinary boldnesse, and desperatenesse in sinning; and teacheth them to march furiously in varietie of rebellions against the Majestie of heaven.

If he meete with honest civill men, hee labours to perswade them, that just and upright dealing with their neighbours, good meaning and intentions in matters of religion, are the verie life of the service of God, and a sufficient way to heaven: And to conceive, sinne and sinceritie to bee nothing else but morall vertues and vices; the power of sanctification, to bee nothing but good education; the practice of godlinesse to be nothing but sober and honest behaviour; and the whole mysterie of Christiantie, to bee only a grave and stayed civilitie: And the much adoe about faithfull and conscionable preaching, to bee onely the humour of some odder fellows, that would bee accounted singular and seditious.

If he meete with formall hypocrites, who besides immunitie from grosse sinnes, and their civill honestie, are carefull and fashionable in the outward duties of religion, yet short of a sound conversion: he labours might and maine to settle in them an opinion, that the state of regeneration is nothing but precisenesse and puritanisme; that saving sincerity and a true practice of holinesse is onely a transcendent *Idea*, consisting in pure abstraction, conceived in the irregular and stirring heads of some busie and pragmaticall fellows, shadowed onely with a number of faire shewes and pretences, but really existent and acted no where. And that they may more securely & obstinately rest upon this perswasion, hee furnisheth them with a notable art of misconceiving and mis-interpreting the actions of grace; and of making, by tedious exaggerations, a little hole in the coate of a sound Christian, as wide as hell. Hence it is that *David* many times made sport with, and merrily jeasted upon by them, with the false scoffers at their feasts and banquets; and such things laid to his charge with much confidence, but without all conscience, which (God thou knowest) hee never knew.

Hence

Hence it is, that many times those actions, in which, for the truth and uprightnesse of his heart, and the justnesse and innocency of his cause, he dare appeale to the tribunall of God, (the impartiall searcher of the inmost thoughts, & severe revenger of all falsehood) yet are racked by vile and base misconstructions, and interpreted to be the workes of darknesse and deceit. And if they take a godly man but tripping in some lesser errour in his carriage, and that perhaps but forged in their owne wilfull misconceit; they thence raise matter, not onely of triumph and insultation, but (which is much more fearefull) of chearing, applauding, and confirming themselves in their present wretched state.

But if Satan meete with a man, that by the grace of God is already entred into the pangs of his travell in the new birth, and with sorow for his sins is smitten downe into the place of Dragons, and covered with the shadow of death; then he eagerly strives to stifle the new man in the wombe; and by presenting to his view the ugly visage of his many and outrageous transgressions, the curse of the Law, and the wrath of God (which hee yet makes more grizly and fierce by his owne hellish malice,) to plunge him into the bottomlesse gulfe of irrecoverable horror and desperation. But if by the mercies of God he sinke not, but betime lay hold upon the justice of Christ, and that boundlesse compassion, which never knew how to breake the bruised reede, or quench the smoaking flaxe; but holds a broken and contrite heart farre more precious, then the sacrifice of the beasts on a thousand mountaines, and then ten thousand rivers of oyle: why then he stands like a great red Dragon in his way, at the very first entrance into the Kingdome of light, and profession of sincerity, and casts out of his mouth floods of persecutions, vexations and oppositions; that so he may overwhelm and crush him before he come to any growth or strength in Christ; and a full comprehension of the mysterie of grace. And to this end he sets on foot, and sets too, and whets with keene razors many a lewd and prophane tongue, to scasse, disgrace and discourage him in his narrow, but blessed passage to immorta-



1 Tim. 3. 12.

mortalitie, by reproaches, slanders, exprobration of his former life: by odious name of Hypocrite, Singularist, Puritane, a fellow of irregular conscience and stirring humour, of a factious and contradictory spirit, and such like. But if he also passe these pikes, and these sharpe swords: (for so *David* calles spightfull tongues,) out of a consideration of that truth in *Paul*: Every one that will love godly in *Christ Iesus*, shall suffer persecution; and that in the calmest time of the Church: amongst many other, he shall be sure at the least to be continually scourged and vext with strife of tongues: for everie faithfull Christian knowes by good experience, that ever now and then, as he shall stirre in a good cause, stand against the corruptions of the place where he lives, with conscience and faithfulness discharge his calling, he shall presently have the spirit of prophanenesse to flie in his face, with brutish and implacable malice and insolencie: but yet, I say, if he be able with his Lord and Saviour to endure this speaking against of sinners; and to esteeme it, as it is indeede, his crowne and comfort: why then Satan casts about another way; and hee labours sometimes to fasten upon him some unwarrantable opinions thereby scandalously and unnecessarily to disquiet him, to defraud him of an intire fruition of the comforts of holinesse, and to hinder and interrupt him in the prosecution of his glorious service of God. Sometimes to puffe him up with a selfe conceit of his owne excellencie, seeing himselfe advanced as farre above the common condition of men, and the richest and happiest worldling; as heaven above earth, light above darkenesse, endlesse happinesse above eternall miserie: that so, as the Apothecaries ointment by a dead flie, his good actions and spirituall graces, may receive staine and infection by privie pride: of the nature and remedies whereof I have before discoursed. These and many others be the tentations of a babe in *Christ*, and fitted to the infancie of regeneration.

But if Satan meete with a strong man in *Christ*, he tempts him by these two methods I told you of before; sometimes by wasting his zeale, sometimes by weakning his faith, and a thousand

thouſand moe. Amid which infinit varietie, he is for the moſt part conſtant in one point of policie, & that is this: He conceales his greateſt furie, his moſt deſperate aſſault unto the laſt: He reſerves his fierceſt darts, his deadlieſt poiſon, his ſharpeſt ſting, his Gunpowder-plot, untill hee meete us on our deaths-bed. Wherefore, beloved in Chriſt Ieſus, we had need every man to be ſtrongly and ſoundly prepared and armed againſt that great and laſt encounter with Satan: upon which depends our everlaſting eſtate, either in the joyes of heaven or paines of hell. Oh! at that day, (and we little know how neere it is) it is not our deepe reaches and unfathomed policies and projects, the countenance and patronage of great perſonages, our merry and pleaſant companions, or the pluralitie of livings & preferments, that can yeeld us any comfort or aſſiſtance in that terrible and fearefull combate. Nay, though we now little think upon it, all the worldly contentments, that we have either directly purchaſed, or unconſcionably employed, hee will then turne unto us into Scorpiens ſtings, and Wormes of conſcience: Onely at that day a good conſcience will hold out as armour of prooſe; which, as it hath beene on earth a continuall feaſt, ſo then it will be unto us a great and everlaſting *Jubilee* for evermore.

By this time you eaſily perceive, and I am very ſenſible of the digreſſion I have made: but I have done it, onely to give you a taſte of that part of divine knowledge about the depths of Satan, and ſpirituall ſtate of ſanctified ſoules and afflicted conſciences; which I take to be Gods childes peculiar, and in which the formall hypocrite hath little ſkill or exerciſe. For the deepe and divine ponderations of this nature upon theſe points, do not much take up or trouble his mind and meditations. It is a precious knowledge, abſtracted by an holy experience from the practice and actions of true and ſound regeneration; and therefore it is transcendent to his moſt happy naturall capacitie, to the depth of his worldly wiſdome, and to the greateſt height of his ſpeculations, though otherwiſe never ſo univerſall and profound.

Now as concerning other parts of divine knowledge, and other

other points of religion; hee may bee furnished with store of rare and excellent learning, in Fathers, Schoolemen, Commentaries, Controversies; hee may bee endued with subtiltie in disputing and defending the truth of God: yea, and in resolving cases of conscience too, so far as a formall observation, and Popish Doctors can leade him. For their resolutions in that kinde, are onely busied about cases incident to their Antichristian Hierarchie; about perplexities arising out of their will-worship and bloudy superstition, and determination of some particulars in the commandements, which may fall within the capacitie of an unregenerate man: but their profession, I meane the Papacie, cannot possibly reach unto the heart of godlinesse, the mysterie of regeneration, and the saving power of the life to come. Nay, yet besides this, the formall hypocrite may be made partaker of some degrees of the spirit of illumination, in understanding, and interpreting the booke of God, for the good of his Church and children. For I doubt not, but many have much light of judgement, that have little integritie of conscience, and are inspired with the spirit of illumination for the good of others, that have no part in the spirit of sanctification and sound conversion for their owne happinesse. But yet he thinks there may bee conceived some difference betwixt the child of God, and the formall hypocrite, in the very speculation and knowledge of Gods truth, and in apprehension of things divine in the understanding: Which I take to be such as these,

1 First, the light of divine knowledge in the formall hypocrite, doth onely discharge his beames and brightnesse upon others; but never returns and reflects on his owne soule to an exact discoverie of the darkenesse of his owne understanding, the disorder of his affections, the stumbling of his conscience, the deadnesse of his heart: but every child of God is ever in some measure, both a burning and shining Lampe; he is both enlightened and inflamed inwardly in his owne understanding, heart and affections; and also the brightnesse of his Christian vertues, are ever dispersed and working upon others. Wheresoever he lives hee shines as a light, amid a naughty

naughty and crooked generation, in the sight and censure of God, the blessed Angels, and good men; though to the judgement of the world, and eye of prophanes, his glorious graces ever did, and ever will appeare to bee nothing but darkenesse and dissembling. You may conceive this difference thus: The sun-beames (you know) are not onely cast and shed into the inferiour Orbs and aire; but are first rooted in the Sunne, and doe inwardly and universally fill with light that faire and glorious body: It is otherwise in the Moone; for howsoever she receive light, for the cheering and comforting other bodies, yet shee remaines darke within, and in respect of her selfe, it serves only to make her spots more conspicuous. It is just so in the point we have in hand: The light of divine knowledge in the child of God, doth not only shine upon the soules of others for their instruction and refreshing; but doth first fully illuminate his owne, though not to an excellencie of degree, for that is reserved for heaven; yet to a perfection of parts, of which onely our mortallitie is capable. But in the formall hypocrite howsoever it may sometimes dispell ignorance and errors from the minds of others; yet within he is darkenesse in the Abstract in respect of saving light, as is every unregenerate man, *Ephes. 5. 8.* And his light of knowledge in respect of himselfe, serves onely to make his sinnes more foule and sinnefull, his damnation more just, and himselfe more inexcusable. For *hee that knowes his masters will, and doth it not, shall be beaten with many stripes.*

Secondly, the knowledge of divine mysteries in Gods child, is entertained and enjoyed with a peculiar kinde of sweetenes; with an impression of incomparable joy and pleasure: It is farre sweeter unto him then honey, and the honey-combe: He hath more delight in it then in all manner of riches: It is more precious unto him then the gold, yea then much fine gold: It begets and stirres in him flagrant desires and affections correspondent to its preciousnesse and excellencie. But it is not so with the formall hypocrite; for his earthly-mindednesse, by which his affections are (as it were)

glued

glued unto the fashions of the world; if hee were sensible of it, would tel him that it is many times not so sweet unto him as his pleasures: His close covetousnesse, or other unconscionablenesse in his calling, if his conscience were illightned, would informe him, that many times it is not so deere unto him as gold.

3 Thirdly the child of God hath an humble and gracious resolution, a sweete and willing submission ever mixt with his divine knowledge, of being mastered, guided and governed by it; though against the violent bent of his owne inclination, and the current of the time: but the formall hypocrite, (if he deale faithfully with his owne heart) may feele in himselfe a secret subordination and subjection of his understanding therein, to his wealth, honours, and worldly preferments.

4 Fourthly, in apprehension of divine truth in the formall hypocrite, the power of naturall discourse, and light of reason beares the chiefeest sway; and therefore he stickes (as it were) in the bone and barke, in generalities, and uncertainties: but in the child of God, the sacred illustration of Gods spirit doth plentifully concur; and therefore he is able to pricke into, and pierce the marrow and pith of Gods holy truth, the particular veines and saving sense thereof.

I come now to the other habit, which the Apostle calleth *spirituall prudence*, by which the Word and faith take no roote in the understanding of the formall hypocrite.

This habit, I told you, is a spirituall prudence, or a sanctified understanding in the practicall affaires of the soule; by which a regenerate man is inabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the perplexities of tentations, in all straits, ambiguities, and difficulties incident to the consideration and carriage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and every particular both in his generall and speciall calling.

This wisdom (as I take it) is an attendant upon justifying

ing faith, and onely and inseparably annexed unto saving grace; and therefore the formall hypocrite, though I place him in the highest perfection that is attainable in the state of unregeneration, is utterly incapable of it, and a meere stranger unto it, as he is unto the life of God.

By this holy wisdom, *David, Psalm. 119. verse 99.* is said to be wiser then his adversaries; that is, then *Saul*, and all his politicke States-men, then his teachers, then the ancient. If wisdom were lost, me thinks it should bee found among Politicians (the Oracles of imperiall depths and secrets of State; the pillars of Common wealths and Kingdoms:) amongst profound Doctors and Rabbins (the fathers of knowledge and learning:) amongst the ancient, whose age is many times crowned with ripenesse of judgement, with varietie of experience and observation. And yet by this *David* surmounteth them all; in respect of which, the flower and quintessence of all their wisdom and policies, was nothing but glorious folly and profound simplicitie. Hence it is that many a poore soule, illiterate and neglected, proudly passed by, and many times trampled upon with disgrace and vexation, by worldly wise men; yet living under a constant and conscionable Ministerie, is infinitely more wise then the greatest Clerkes, and learnedest Doctors; both in giving consell and advice in spirituall affaires, and in conducting their owne soules in these strangely prophane and desperate daies, thorow the straight way to heaven.

Hence then you may see a cleere difference. The formall hypocrite, so farre as naturall wit, goodnesse of education, civill honestie, morall discretion, politicke wisdom can enlighten and leade him, may manage his actions and affaires with exactnesse and reputation, gloriously, and without exception in the sight and judgement of the world. Nay, besides, sometimes by an addition of some inferiour and more generall graces of Gods Spirit, hee may set upon them such

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*David surmounteth
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an outward glistering, that they may dazel the eyes of the best discerning spirit, and deceive his owne heart with a false persuasion, that they are the true actions of pietie, and pleasing unto God: But over and above all these, (which is never to bee found in the unregenerate) there is in the understanding of the child of God, a more excellent and superiour vigour, that inspires his actions with a high and more heavenly nature; that breathes into them the life of grace; that guides them with truth and singlenesse of heart, and sinceritie in all circumstances; to the glory and acceptation of God, the comfort of his owne conscience, and good of his brethren. There is a farre clearer and brighter eye shining in the soule of every regenerate man, in respect whereof, the fairest lights of all other knowledge and wisdom are Egyptian darknesse; which doth ever faithfully descry and discover unto him the strait though unbeaten path to immortalitye, thorow all the passages or particulars of his life: It reveales unto him the wisest and most conscionable resolution in all spirituall debatements; the best and fittest seasons of reproving sinners and winning soules unto God; many obliquities of actions, iniquitie of many circumstances; the right uses of his owne afflictions, disgraces, and infirmities, which the formall hypocrite cannot possibly discern, because he is starke blind on this eye.

Amongst infinite, I will give one instance of the gracious workings and power of this divine habit.

Let us imagine an evill report or false slander to bee unjustly raised (and without ground) upon the formall hypocrite, though it seldome befall such; for commonly prophane men are more countenanced; better conceived and spoken of by the greater part, and by great men; then they deserve. Yet if it so fall out; this or the like is the behaviour: Hee perhaps proclaimes and protests his clearenesse in the case too ambitiously and impudently; not with that humilitie and spirituall discretion: Hee pleaseth and applaudeth himselfe in his innocencie, for this particular, boysterously, and with clamour; which perhaps secretly breeds a

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more generall Pharisicall selfe-conceit of the rest of his wayes: He angrily contests with the iniquitie and ingratitude of the world, for casting such base indignities & aspersions upon goodnesse and vertue: Hee would gladly beate it out bravely, and make others thinke that hee passeth it without wound or passion; but indeede hee inwardly chafes and frets, and is much grieved and gauled with worldly sorrow for it: the reason is, his reputation with men is deare unto him then the glory of God; his chiefest good and comfort in this world, is the worlds good opinion of him: But in all this, hee is so farr from working any spirituall good out of it, that he rather entertaines a secret encouragement to bee that indeed which the world censures him to bee, then for a bare concealed conscience of his innocencie, to debase himselfe of a full fruition of the present times.

But let us now on the other side, conceive a Child of God to bee wickedly and wrongfully slandered: for it is properly his lot and portion in this life, to be loaden with lewd and lying censures, with unjust and odious imputations; sometimes to have many grievous things and fearful abominations fastened upon him, without all sense, honestie, or probability; which he never did, he never knew. And if once ill reports railed falsely upon the godly, being winged they flye as swift as the Eagles of the heavens. Devils are speedy Dromedaries to carry such newes: They presently passe thorow Tavernes and Ale-houses, Citie and Country, East and West; they runne farre and wide, as currant and authentically, under the Broad-seale of good fellowship; never more to be controlled and reverst, untill the matter bee brought before that high and everlasting Iudg. But marke, I pray you, the carriage of Gods Child in these cases: he doth indeed sweetly and comfortably enjoy the consciousness of his owne uprightness; though his adversaries bee never so potent or cunning to threape him downe, yet untill he die, as *Job* speaks, hee will not take away his innocencie from himselfe. When the sharpe and empoysoned arrowes of bitter malice and calumniation come thickest upon him, even with haile-shot,

Chap. 27. 5.

Chap. 14.
19.

his truly noble and divinely resolved soule is infinitely satisfied with that in *Ioh. 1* Behold now, my witness is in the heaven, and my record is on high. Yet he doth labour to cleere himselfe so farre, as the honour of God, the satisfaction of the godly and danger of just scandall require.

But the gracious considerations and holy practice, which (in these afflictions of his good name) spirituall prudence principally ministers and suggests unto him, are such as these.

First he considers, that howsoever hee bee innocent from the slander, yet the finger of God is in it, as it was in directing the slotted malice of cursed *Shimei*, upon the royall person of *David*; and therefore he gathers, that the Lord would thereby give him notice, that some other things in him are amisse: that some secret corruption, by which his blessed spirit is grieved, is to be subdued and mortified; that some grace is to be repaired; some of his wayes to bee amended: perhaps his languishing zeale is to be revived and inflamed; his heart much cloyed with the contagious prophaneesse and formalitie of the times, is to be quickened, and more enlarged for Gods service; repentance and humiliation for some former sinne, not thorowly repented of, or in part resumed, is to be renewed. Perhaps the Lord hath thereby an holy purpose to reveale unto him; the omission of some duties in his calling, or some smaller faults (yet scandalous) whereof before he was not sensible. Or it may bee, to prevent some sinne to come, either that with which he is falsely charged; or some other to which his fraile nature is more inclining. Or lastly, by this experience to prepare him with courage, and furnish him with wisdom to comfort others in the like case; or to glorifie his name by patience, in some more publike and notorious disgrace and vexation to bee indured in this kinde. Hereupon the Child of God doth presently make a privie search into his soule, both narrowly sift the state of his conscience; and after due and impartiall examination, feelingly and faithfully addresse himselfe to prayer, practice of these considerations, and reformation of what he finds amisse.

Secondly,

Secondly, this outward crosse upon his good name by false surmises and suspicions, makes him retire into himself; and more fruitfully and cheerefully to enjoy all his inward comforts, his hope and delight in heavenly things, the assurance that his name is written in the Booke of life; which no malice of men, or peliore of hell is ever able to blot out: It makes him with more fervent and greedy attention to listen for the trumpet of that last and feareful day; more longingly, and with fixed eies, to waite for the Lord Iesus in the clouds; who, as he will punish all prophane Opposites to holinesse with everlasting perdition from the presence of the Lord, and from the glory of his power: so undoubtedly, with the brightness of his coming, he will then at the furthest, before men and Angels, bring forth his righteousness as the light; and his judgement as the noone day.

Thirdly, by the mercies of God, for any such wretched and lying slander, hee is not so cast downe with worldly sorrow, hee doth not so farre gratifie Satan and malicious men, as to joyne hands with them for the afflicting of his owne soule, with needlesse discomforts, or discouraging himselfe in his calling: but rather hee raiseth matter of comfort, encouragement, and rejoycing. For thereby hee is made more like and conformable to his Head Christ Iesus; *who endured the crosse, and such speaking against himselfe; and despised the shame for the joy that was set before him.* He hath thereby more waight and degrees added to his blessednesse, more finalnesse and brightnesse to his Crowne of immortallitie: *Blessed are ye (saith Christ) when men revile you and say all manner of evill against you for my sake: I will rejoyce and be glad, for great is your reward in heaven.* And therefore in despite of malice and falshood, he runs on joyfully in his race; and having the attestation of a cleere conscience, the acclamations of Saints and Angels, hee little cares for the barking of dogs by the way; but follows hard towards the market, for the price of the high calling of God in Christ Iesus.

Such as these, are the thoughts and behaviour, which all wisdom acquaints the Child of God with; when his good

and discommendable. The fountaine Schoolemen demonstrate every lye (though it be officious, and for a greater good) to be against nature, and indispenfable. Natures purpose is frustrated; and her law transgressed, whe speech and words, which shee intends to bee ever the true messengers of the conceits, and apprehensions of the minde, are abused to falsehood and equivocation. But this practicall principle of not lying, howsoever it be cleere in nature, yet it receives further illustration from the Booke of God: Therefore the proposition may bee thus framed:

Every lyar shall be banished from the holy Mountaine of the Lord, *Psal. 15.* and shall be barred out of the new Ierusalem for ever more, *Revel. 22. 15.*

The conscience of the lyer doth assume and tell him? But I have thus and thus lied for advantage, and greater good. Then it followes

Therefore I must be banished from the holy Mountaine of the Lord, and barred out of the new Ierusalem for evermore. A conclusion of condemnation and terrour.

Such is the arguing of conscience for things past. But thus it worketh about things to be done.

Let us imagine a man to deliberate with himselfe, whether he should be Non-resident or no. His habit of practicall principles, (if hee will deale faithfully with his owne soule, especially by the helpe of the honeste Casuists) may yeeld him matter enough out of nature against Non-residence, as might easily appeare if the point were incident. But sith the case is cleere, *2. Cor. 33.* he may thus frame his practicall Syllogisme:

The Non-resident must answer for the blood of those soules, which by his unconfeionable and unwarrantable absence, & negligence in his charge, have perished in their sinne.

But sith I know not how soone I shall come to judgement, my poore soule shall not appeare before my blessed Saviour, red with the blood of those soules, for which his precious blood was shed:

Therefore I will not be Non-resident. You see here are

strait from Non-residence; that bloody gangrene; that (with remorseless greedinesse) eates and devours the precious soules of men.

This short explication of the nature of conscience thus promised, you may easily conceive with mee thus much; that

Accordingly as the practicall understanding of a man is furnished with principles and rules for guiding his actions, according to the nature of them, and sovereignty they hold in the conscience, such and thereafter commonly is his life and actions.

Except the grosse hypocrite; for hee sinneth against the knowledge of his heart, and light of his conscience: therefore the sound of feare is already in his eares; and in his prospering the destroyer shall come upon him. Hee beleeveeth not to returne out of darkenesse, for hee seeth the sword before him. Affliction and anguish shall make him afraide: They shall prevaile against him, as a king ready to the batell: God shall run upon him, even upon his necke; and against the most thicke part of his shield: because hee hath covered his face with falsehood, and unwrapped himselfe in a cloud of hypocrisie.

The point then must be exemplified in other sorts of men.

First, the notorious sinner (by reason of his delightfull conversing with the wicked, and custome in the workes of darkenesse) doth obscure, smother, and in some measure extinguish in his conscience, not onely the light of supernaturall truth, but of nature too: Therefore hee runnes headlong (without restraint or bridle) into desperate villanies and outrageous rebellions. Hee drawes in sinne with cart ropes, and worketh all manner of uncleannesse with greedinesse: Hee is bound with his sinnes, and covered with iniquities, as a field is bedged in with bushes, and the path thereof covered with thornes, wherof no man may trawell. It is floure, and is appointed to be delivered by fire.

Secondly, the Papist line conceales and treasures up for

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his practicall principles, the bloody Dictates of the Pope of Rome, that man of sinne, and Vicegerent of Satay; which are so farr from receiving strength or warrant, either from nature, or divine truth, that they hold strong contradiction and eternall opposition to both: and therefore his conscience is enlarged like *Tophet*. For it can without scruple or remorse, nay, with hope of heaven, and a brighter Crowne of glory, digest even the sacred blood of Kings, and swallow downe with ease the ruines and desolations of whole Kingdomes. He can meritoriously butcher his brother in the streets with prodigious crueltie, as in that horrible massacre at *Paris*. He can be dispensed with, and discharged from oathes, and truth of speech, the necessarie and soveraigne instruments of all justice and societie amongst men. He may expect canonization for blowing up of Parliaments, and tearing in peeces the royall limbes of the Lords Annointed, and the strong sinewes of the worthiest State under heaven: and after saile towards the Popish Paradise, which is indeede the pit of hell, throw a sea of innocent blood; without any check or counterblast of conscience.

Thirdly, the civill honest man hath his * conscience informed with rules of naturall honestie, and generall notions of right and wrong, and therewith contents himselfe. And therefore he frames himselfe with sober carriage, faire conditions, just and upright dealing towards men; so that hee is well spoken of, and reputed by the world a good neighbour, a sober wise man, of harmelesse behaviour, no medler, a peaceable man: and these are excellent, if not severed, but serviceable to true pietie and saving knowledge. Peace is a precious thing, if it may bee purchased and possesse without impeach and prejudice to holinesse and a good conscience. Follow peace with all men, and holinesse, without which no man shall see the Lord. Peace and holinesse must goe together: If otherwise, it is an holy peace to bee at warre with the corruptions of the time: and to be at peace with sin, is to warre against God and his owne soule. But the meerely civill honest man, by his practicall principles, is led no farther, but

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Heb. 12.14

to the executions of morall honestie; as for instruction in heavenly mysteries and diuine knowledge, hee doth not much meddle with, care for, or seeke after, but onely for company and fashion.

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Fourthly, the formall hypocrite, besides the direction of naturall light in his conscience, doth intereste and acquaint himself with practicall principles out of supernaturall truths and the Word of God, for the performance of religious duties and seruices; but he puts them in practice with reservation, with his owne exceptions and limitations: Hee is onely so farre guided by them in his life and conversation, as they are comparable with his worldly happinesse: And therefore in the time of persecution, as it is in the Parable, hee falleth away. But by persecution you must understand, not onely the fiery triall and striving unto blood; but also inferiour, and not so smarting afflictions and tentations; as it is cleere, if wee compare the three Evangelists in their narration of the Parable. It is many times, disgraces, and contumelies for his profession, displeasure and discontentance of great Ones, the hazarding of some profit and preferment, the losse of friends, the fauour of the world, or the like, that makes him flinke and yeeld, and desperately to cast himselfe into the current of the times, there to swimme with others for a while with full saile of outward prosperitie; untill he drown himselfe in perdition, and sinke suddenly into the gulfe of endlesse woe and miserie. Hence it is that *Matthew* 13.21. hee is called *εὐκαιρῶν*, a Temporizer: Hee is not thorow, sound, resolute, and true-hearted for godlinesse, good causes, and good men. For many times, when the honour of God is put (as it were) in the one scale of the ballance, and his owne contentment in the other; hee suffers some worldly profit or pleasure, the gratification or satisfaction of some great man; the purchase of some Fellowship, Benefice, or spirituall dignitie, (for sometimes it proves perhaps as deare as a purchase) the greedy desire and pursue of some undeserued office or honour; the enjoyment of prophane company, or coherence with worldly wise men; the pleasure of some

some secret and sweete summe, or such like; I say, hee suffers these to weigh downe the exceeding waight of heavenly blisse, the unvaluable treasure of a good conscience, and the infinite glorie of God. Which is strangely miserable; sith all the world, wisdom, power, excellencie, and whatsoever other happines of man, all the highest and greatest treasures and glory under the Sunne, without the feare and favour of God, if they were put in the waights with vanitie, vanitie would waigh them all downe. So thought *David*, Psal. 62. *The children of men are vanitie, the chiefe men are lies: so lay them upon a ballance, they are altogether lighter then vanitie it selfe.*

Lastly, the Child of God, besides the better and more speciall apprehensions of note, stores his conscience, his treasure of practicall principles, with many sacred and saving lessons and rules out of heavenly truth and Gods holy Word; but so, that in his practice of them, he stands not upon termes of pleasure, profit, or preferments; but doth wholly and entirely resigne up himselfe in obedience and humilitie, to be guided and governed by them, without restriction or evasion in his thoughts, affections, and actions, thorow the whole course of his life. Therefore *Luke* 8. 15. the hearer compared unto the *good ground*, (which is the Child of God, to whom in all my Discourse I oppose the *stony ground*, which I call the formall hypocrite) is said to be of an *honest and good heart*: that is, downe-right for godlinesse and good men, without hollownesse, faintheartednesse, or slinking. Hee makes Christianitie as it were his trade, he sweats and toiles in it, as the end for which he was created, and placed in this world: And as he receiveth the Word of God into his honest and good heart, so there he treasures it up, and keeps it faithfully. The word in the original is *κατακτενο*. He keeps it, though it be with much difficultie, struggling and colluctation with his owne corruptions, the tentations of Satan, and vanities of the world: who cunningly conspire and labour joyntly to plucke it up, and wrest it from him: and *hee brings forth fruit with patience*, He yeelds no ground, though he meete a

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Lyon in the way, or a Tyrant in the face. In the day of triall and encountering with dangers and ungodly oppositions, hee shrinks not; but stands fast, and suffers himselfe rather to be overflowne, then to be carried downe the streame of the finfull fashions and wicked waies of the world. Hee knowes full well, howsoever he goes now on his way weeping, yet hee carries precious seede; and therefore the time will come shortly, that hee shall doubtlesse come againe with joy, and brings his sheaves with him. Crosses, disgraces, and tribulations, may beget in the formall hypocrite, fainting and defection: but in Gods Child they bring forth patience, experience, hope, and resolution. Ever when he enters consultation with himselfe, whether God must be obeyed and glorified, or man pleased and satisfied; hee is quickly resolved out of that in *Isa. 51. 1. 2. I, even I, am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse: And forgettest the Lord thy maker, that hath spread out the heavens, and laid the foundations of the earth?* He considers the heauey judgement determined, & reserved for all fearful men, all spiritual cowards, and faint-hearted in the Christian warfare; who more feare men then God; and for their favour and countenance, part with the protection of the Almighty, and the comforts of a good conscience: They shall bee punished *with unbelievers, with the abominable, with murtherers and whoremongers, with idolaters and lyers, in the Lake which burneth with fire and brimstone, which is the second death, Revel. 19. 8.*

You may now cleerely conceive the point I have in hand; how the Word of God is not rooted in the conscience of the formall hypocrite. The ordinary intelligencers to his conscience, are examples, custome, opinion, worldly wisdom, common prejudice against a strict course of sanctification; precedencie and practice of greater men, for true goodnesse, many times overprized, and mis-valued by the worlds flattering censure; the common naturall notions of right and wrong. But if upon some extraordinarie good motion, by guidance of divine rules, hee sometimes crosse the current of the

the times, enter a profession of sinceritie, and some correspondence with Gods Children, it is but for a spirt, an essay, like a morning cloud, and as the morning dew. For as soone as his fervour in religious affaires, and furtherance of good things, doth once by the furie of hell, crueltie of prophane men, malice of the world, enkindle and stirre up against him: (I say, not only a fierie triall, but even some smarting heat of lesser persecution, some railing and slanderous tongue, which scorches like coales of Iuniper) a disconceit and dereliction in his friends and old acquaintance, disgrace with the world, discountenance of Greatnesse, unlikelihood of rising and preferment; if it once raise against him stormes of jealousies, envies, and molestations; why, then he is gone, he slinkes and starts aside like a broken bow. All his former good motions, purposes, and endeavours, melt as the winter ice, and goe away like the morning dew. For the formall hypocrite ever when he feeles disturbance in his present securitie, interruption of his former contentments, hazard of his temporall felicitie, hee begins strongly to suspect himselfe of too much forwardnesse, of unreasonable and preposterous zeale, of distemper, and indiscretion in matters of Religion; and therefore gives backe; and falls away into his former plodding course of formalitie; and that perhaps without any checke of conscience. But if any scruples and reluctance arise in his heart; out of worldly wisdom, he interprets this yielding to the times, to be but an ordinarie and pardonable infirmitie, and therefore notwithstanding flatters and deceives himselfe with hope of heaven; which is a strong bar to keep him out of the state of grace, and acquaintance with the glorious comforts of sound and saving sinceritie.

But the sacred light of Gods holy truth, is habituated and incorporated into the conscience of Gods Child; and is the onely and constant rule and square, by which, with all humilitie, uprightness of heart, a free entire submission and obedience unto it, he frames all his thoughts, affections, and actions. And in this light, hee walkes with a sedled constancie and grounded resolution, through povertie and oppression,

contumelies and contempt, flanders and indignities; good report or ill report: For he hath his eye still fastened upon eternitie; he hath the Crowne of glorie already in sight; the inestimable preciousnesse and everlasting beauty whereof; ravisheth and possesseth his truly free and great heart; with such a longing and fervencie; that hee is at a point with all that is under the Sunne; that he doth not onely contemne, patiently endure, and vanquish all asperities and difficulties; but even with rejoycing entertaine and embrace (if the tyranny of the times so require) the utmost, that malice and cruelty can inflict upon him: There is no other consideration or creature, either in heaven or earth, can separate him from the love of God in Christ Iesus; or from his glorious service in all good conscience.

And as the Word of God is planted and rooted in the conscience of Gods Child, for his direction and constancie in the wayes of godlinesse: so is it also there fastened for his forbearance of sinnes, by these three properties; which are not to be found in the formall hypocrite:

1 Remorse for sinnes past, by which he is saved from relapses and backslidings.

2 A present sensiblenesse of all manner of sins, whereby his present integritie and unblameablenesse, is happily preserved.

3 An habituall tendernesse, by which he is armed and fenced against the corruption of the time, unconfessionable courses, and commission of sinnes to come.

1 In remorse for sinnes past, I comprize a more full knowledge, and universall revelation of his sinnes, by the light of Gods Word, and power of his Spirit; and that both in *extension* and *intension*, both in number and grievousnesse: a sense and feeling of them in their true waight, as they are able to sinke him downe into the bottome of hell. Much sorrow and anguish, for the staine and guiltinesse they have left behind them; and for that they provoke to just wrath, so loving and gracious a God. And lastly, a loathing of them, so that hee never casts his eyes backe upon them, but with an addition of a new and particular detestation. He never enters medi-

tation

sation of the foule and heinous passages of his former life, but with shame and horreur. Every solemne review of his time of darknesse and unregeneration, makes the wound of his remorse to bleede afresh.

By sensiblenesse, I understand a quick and present apprehension and feeling of every sin; whether it be publike or private, open or secret, in our selves or others, as well in our thoughts and affections, as in our words and actions; in our generall or particular calling, more grosse and infamous; or slips and stumblings, scandals, and appearances of evill.

Habituall tendernesse, is a gracious temper & disposition of the conscience, wherby it is apt to be gauled and smart at the first interview with the iniquities of the time, and at every occurrence of corruptions and all unconscionable attempts.

These properties of tendernesse, aptnesse to smart, easinesse to bleed at the apprehension and approach of sin, are peculiar to a conscience illightned, sanctified, and purged by the blood of Christ; never incident to the best naturall conscience, or furnished with the choicest notions and perfections of civill honesty and formalitie: for these are never so strait laced, but can let downe, at the least, without distaste or check; common sins, lesser evils, the gainefull and honourable errors, and obliquities of the time.

Hence it is, that all prophane and unregenerate men, wanting the curb of a sober and sanctified conscience, have ever infinite advantage, for getting the start and precedence, in compassing the comforts, glory and preferments of the world. For they, when the achievement of any honour, happinesse, or high place is on foot, advise presently with the ordinarie informers, and counsellors of their conscience, custome, example, multitude, worldly wisdom, the sway of the times, and such like: but with the Word of God and godly Christians, onely so farre as they doe not crosse their ende, and contradict those plots and contrivances, which they have laid for their advancement into high rooms. And thus they may passe with reasonable quietnesse, without grudging or grieving of a conscience so guided thorow a thousand

thousand corruptions and indirections, basenesse, flatteries, sinfull engagements, unwarrantable courses. Any of which, if it should meete with a conscience once soundly frightened with horreur of former finnes, softened and sanctified by the blood of the Lambe, would not onely rubbe off the skinne and gaul it, but make it bleed to death. But worldly men are at a point, they must and will enjoy the world; for heere they have their portion and heaven. They esteeme it their greatest happinesse to be admired and adored above others: and therefore venture upon whatsoever unlawfull and indirect procurements, which may bring them to high places; rather then they will be defeated and disappointed in the pursuit of worldly happinesse, they will thorow, whether it be thicke or thin, right or wrong, force or fraud, stain of reputation, or wound of conscience, Simony or flattery, friend or foe, alhis one; though in the meane time they strike their owne poore soules thorow with many sorrowes; though when they are most glorious in their owne conceit, and in the eye of the world; in the iust censure of God, Angels, and sound Christians they bee most vile and contemptible; and indeed in this seeming sun-shine of worldly prosperity, they treasure up unto themselves strange feares and astonishments snares, fire and brimstone and stormy tempests against their latter end.

It is otherwise with Gods child in such affaires: Hee still takes counsell and direction at the Oracle of God; with *Cornelius* resolution, to heare or forbear whatsoever is there commanded or forbidden; and so followes the comforts of this world, onely so farre as it will give him leave, warrant, and assistance. But if he be to enter any corrupt course, or passe thorow any unjustifiable meanes, for the attaineement of his purpose and preferment; there presently comes into his mind such considerations as these: Hee conceives with himselfe, that the passage into any place of office or honour (by corruption) is ever attended with the curse of God; and so no true comfort to be expected in the enjoyment and execution: That the restless humour, and proud spirit of ambition

tion, ever haunts and possesse men of least worth, and worst conscience: That he which truly feares God, never desires height of place for the glory or gaine; but onely with a sober indifferencie, thither inclines and carries his affections and hopes: and that with trembling at the waighnesse of the charge, where it pleaseth divine providence by honest and lawfull meanes to plant or transplant him, for the employment of his talent; and where hee may most glorifie God, benefit the Church, and keepe a good conscience. Hee thinkes upon the vanitie and miserie of all things wee enjoy in this world; of that strict and great account hee must very shortly make unto the Lord, and Iudge of all the world; of the length of that eternitie, through all which is unavoidably to bee endured an everlasting estate, either in the joyes of heaven, or paines of hell. Out of such thoughts as these springs his truly noble and Christian resolution; that he had rather want preferment while the world stands, and end his dayes in a retyred and innocent obscuritie; then by casting himselfe into the common fashions and corruptions of the world, forfeit the fruite and comfort of his former integritie, wound his conscience, and serve the times: That hee is farre more willing to endure any affliction or disgrace with Gods children, then to enjoy the pleasures of sin, and glory of the world for a season.

I now come in the third place, to tell you that the Word of God, is not rooted in the thoughts of the small hypocrite; which is the hearer resembled unto the stony ground: and thence riseth a very notable and most speciall difference betwixt him and the child of God truly possesse of the glorious state of Grace.

And I beseech you marke me in this point. For the thoughts of a man doe farre more cleerely, and impartially distinguish the power of sanctification from the state of formalitie, then words, actions, and all outwardnesse of carriage. For in these (many times) is much cunning and enforcement, artificiall and fained behaviours; counterfeite and formall conveyances, disguisements, and hypocrisies. They
are

are lyable to the lawes of men, open, and obvious to the eye and judgement of all; and therefore feare of punishment, reproach, and base reputation; shame, and speech of the world; hope of reward and rising; desire of maintaining a good opinion for honestie and religion; of holding some gainfull coherence with Gods children; are of great power to re-
 straine them, and to keepe them within good compasse and moderation. So that a mans words and actions may be faire, ingenuous, and honourable; whose thoughts are base, prophane and abominable. But thoughts are the free, immediate and invisible productions of the heart, never taken within the vauke of humane justice; by their naturall secrecie exempted from mans most privie search, and all executions of State. Their aberrations are only censurable by the searcher of all hearts; no eye pries into these secrets; but that which is tenne thousand times brighter then the Sunne: And therefore millions of thoughts, many thousand formes of imagination spring continually out of the hearts of men; which without feare or maske, without restraint or reservation, doe undissemblingly resemble and represent the true state and disposition of the heart: So that from them we may be ever sure to take infallible notice, wheether the heart as yet onely worke naturally, in framing them in its owne finfull mould, and feeding them with consent and delight: or else bee taught and guided by a supernaturall power, to compose them according to the light of Gods Word, and holy motions of his sanctifying Spirit.

Let us then consider, what deepe roote the Word of God doth take, and what speciall soveraigntie it doth exercise in the thoughts of a sanctified man; whereby he is cleereley differenced from all states of unregeneration; even that of formall hypocrisie, which I place in a degree above civill honestie, and in the highest perfection attainable by an unregenerate man. Wee will then for our present purpose conceive these differences betwixt the child of God, and the formall hypocrite in this point of thoughts.

First, in respect of their nature, forms, & maner of working.
 Streames

Streames doe resemble and expresse the nature and propertie of those fountaines whence they spring: so ordinarily, thoughts and imaginations follow the temper and constitution of the heart, wherein they are moulded. I say, ordinarily: for as wee doe not passe our iudgements of the depth of a river; or qualitie of the water; when by suddennes of inundation, or incursion of neighbour brooks, it is growne into a torrent; and become muddie for a while: so neither are wee to censure or take measure of our thoughts, by some uncouth motions, and extraordinary stirrings we sometimes feele in them; but according to the ordinary current, and generall sway, they commonly hold and exercise in our hearts. For sometime, even the unregenerate may have good purposes and inclinations towards sinceritie, earnest longings for the happinesse of the Saints, and the heavenlinesse of their latter end; some flashes of comfort and perswasion, though from false grounds; that the spirituall state of their soule is safe and sound; but such thoughts as these in such men, spend their life in their birth; as they arise, so they glide and passe away without all fruit, true comfort, or profit to their owne soules. On the other side, the calmnesse and serenitie of sanctified thoughts in a good Christian, may sometimes be foully disquieted and interrupted; either by some sudden eruption of the reliques of our owne sinful nature; by violent invasion of some enticing object from abroad; or by the malicious, and immediate injections of Satan. But because such thoughts as these oppose against the generall and settled purpose of Gods child; he well knowes out of his spiritual wisdom and holy experience, how to repell and bridle them; how to repent of them, and pray against them; how to bee humbled, and bettered by them, in setting a stronger guard, and more narrow watch over his heart for after ward, lest hee be unawares surprized the second time.

Sith therefore the heart of a notorious sinner is hardnesse it selfe; for besides naturall obduration, it is yet further, and more fearfully hardened by a desperate exasperation of those fester sparkes of a generall inclination to civill honesty;

by a long custome in a dissolute course, by the contagious company of lewd and gracelesse companions, by the curse of God upon his wilfull continuance in sinne; therefore I say, his thoughts are all continually, and resolutely sinne, and that in a high and horrible degree: Wickednesse hath so enwoven it selfe into his heart, that within he is very corruption. And whereas amongst all other comforts of life, sleepe doth most sweetely feede and refresh nature; yet the humour of sinne is farre more naturall unto him, and more dominant in his affections, then desire of sleepe. *For he cannot sleepe except he hath done euill: and his sleepe departeth, except hee canse some to fall. He imagineth mischief upon his bed, Plame 36.4.* When he is compassed with the feares and darknesse of the night, an image and representation of his grave; and of the horroure of that great Day; when his minde is retired from worldly affaires, the noise and tumult of men; when it is most active, powerfull, & fitted for diuine contemplation: euen then are his thoughts as blacke as hell, and deepest in the workes of darknesse; then is hee plotting and contriuing mischief: how to compass his pleasures, and accomplish the lusts of his heart, where to crowne himselfe with fresh Rose-buds; by what meanes to set forward the trade of drunkennesse, and to enlarge the number of Satans reuellers; that with more contentment and company hee may leave some tokens of his pleasures, and swaggering in every place: how to supplant his brother, oppresse his neighbour, grieve and disgrace Gods seruants; indeede, how to become an absolute villaine upon earth, and the foulest fiend in hell.

You see what are the thoughts of the notorious sinners obdurate heart, which is full of hardnesse, as the Moone of light; and therefore inforced, as it were, to empty and discharge it selfe of some stoninesse, by transfusing an iron snaw into the necke, and a brazen brow into the face. Neither judgement nor mercie will bend and encline him to grace: no admonition or ministry of the Word, will make him blush at his open and profest impiety. So that his heart doth not onely greedily entertaine, what lewdnesse doth ordinarily

spring

spring from the corruption of nature, and is suggested by others; but being past all sence, both of shame and sinne, becomes one of the diuels new inventers, & sets the thoughts busily on worke for the device of strange villanies and mischiefs, and for addition of new formes, fashions, and circumstances of sinning.

No better are the thoughts of the grosse hypocrite, another kind of sinner, but fully as foule and abominable. For if we could looke into his heart, though his outward life be ordered smoothly and civilly; yet we should see within, a bloody slaughter-house of malice, cruelty and revenge; an hateful stewes of impure imaginations and adulteries of the heart, a forge of much mischiefe, of furious and fiery rage against the power of grace, an insatiable gulf of greedy desires for wealth and riches, for undeserved respect and reverence in the world; indeede, a cage of all uncleane and ravenous birds. Here is only the difference; the notorious sinner dares act and execute the abominations of his heart in the sight of the Sunne; but the grosse hypocrite would gladly sinne unseene, and goe to hell with as little noise and notice of the world as may be; and therefore he drawes a curtaine of coozenage and hypocrisie betwixt the sight of the world and foulness of his sinne. In the hearts of *Ahab* and *Iezabel* was nothing but blood and murder, covetousnesse, oppression, and mercilesse enclosure; onely upon the ugly visages of these foule fiends, they put a vizard of a fast, formall witnesses, and legall proceeding. The ordinarie thoughts then of the grosse hypocrite are the same, as vile and hellish, as those of the notorious sinner. Nay hee doubles his iniquitie, and addes waight to the vengeance preparing for him; in that hee straines the utmost veine of his wit, and sounds the depth of his damned policie, to clothe them with faire pretences, and colourable shifts, as they passe and present themselves unto the world in words and actions; and in that hee labours to seeme a Saint, while he is in truth an incarnate divell.

But the thoughts of the formall hypocrite; for with him I am specially to deale, (I have onely added in this point, the

1 King. 21.

notorious sinner, and grosse hypocrite, for further distinction and illustration) I say, his thoughts, as they come certainly short of true sanctification, so they are tarre better then these now mentioned. For we suppose his heart to be seasoned with goodnesse of nature and civill honestie; to have tasted of the generall graces of Gods Spirit; and in some sort of the powers of the world to come; & therefore his thoughts are more faire, ingenuous, sober and moderate, then those foule and hatefulfull Ones of this notorious sinner, and grosse hypocrite. His heart will rise, and be affrighted with suggestions of infamous consequence and markable horror; as those of Atheisme, Cruelty, Drunkennesse, Adultery, Heresie and such like: but notwithstanding, because it is not softened and sanctified by speciall grace, (without much scruple or conscience) it will let the imaginations loose to much idlenesse and vanitie, to many fruitlesse conceits, impertinencies and prophane wandrings; but especially into the endless maze of worldly cares and earthly-mindednesse. For he doth in some sort in his practice approve and justifie that wicked and pestilent proverbe: *Thoughts are free*. They are free indeed, in respect of obnoxiousnes to humane justice, in respect of discovery and danger from any creature; but the eye and vengeance of heaven takes first and speciall notice of them, and holds them punishabable, as the principals; and chiefe plotters of all transgressions. Words and actions are as it were sins at second hand, the very first life and freshest vigour of all ill is immediately received, & inspired into the thoughts. Hence it is, that Peter adviseth Simon Magus, to pray God, if it were possible, that the thought of his heart might be forgiven him: as though there lay the greatest guilt, and deepest staine before God.

By the way before I passe to the thoughts of Gods childe, observe one speciall marke of difference in this point; between the true Christian, and formall hypocrite.

The formall hypocrite doth ever harbour and maintaine in himselfe, one sweet pleasing bosome sin or other; as voluptuousnes, worldlinesse, a greedy pursuit of temporall felicity,

licitie, an excessive desire of greatnes and note in the world; an opposition to sinceritie, a delight in good fellowship, or some such like carnall contentment, or secret sinne, on which his mind most runs; whereupon the best and the flower, the fervencie & clearenesse of his thoughts are spent. Gods word, honour, and service, checks of conscience, motions of the Spirit, ministerie of the Word, admonition of friends, salvation of soule (by an unreasonable & insequent discourse of his sensuall reason) all are made subordinate and serviceable to this Idoll: To which with much delight he daily sacrificeth the noblest and immediate workes and issues of his soule. As for the state of his conscience, spirituall affaires, care of heaven, that *One necessary thing*; these things take up his thoughts but at reverſion, by starts, by accident; and when they come into the heart, their entertainement is very cold and strange, their abode short; and while they stay, they are apprehended and enjoyed with much wearinesse and weaknesse. I conceive this to be the reason: Hee hath a full taste and present feeling of the pleasures of his sweet sinne; hee hath sensible and certaine possession of worldly contentments, but no reall and sound assurance by saving faith, and his forsaking all sinne, of the joyes and comforts above; and therefore doth greedily follow and feede upon the present, with consent of his erring judgement, delight of heart, the best of his affections, and most of his thoughts. And as for hereafter, sith he is conscious to himselfe of an honest civill life, of a sober formall carriage in the affaires of religion, and that he is not infamous with any notoriousnes in the world; but as good as the best, a few precise fellowes of purer straine onely excepted, whose pretence and profession of extraordinary sanctitie, is nothing (in his conceit) but humour and hypocrisie; he therefore, I say, for hereafter referres himselfe at all adventures unto the mercie of God, and to the lot and condition of many thousands which are in the same case and state with himselfe.

But it is otherwise with Gods child: For by the power of sanctifying grace, as hee hath also mortified all other: so

specially he hath broke the very heart of the sweete sinne of
 his unregeneration. And as in a besieged City, where the
 greatest and most dangerous breach is made, there the inha-
 bitants concur with chiefe care, and highest resolution,
 to fortifie and make resistance: even so sith hee knowes and
 feeses, that before his calling, his delightfull and darling sin
 most fearefully wasted his soule, and wounded his consci-
 ence, hee makes sure to employ his thoughts with speciall
 edge and indignation, to countermine, prevent, resist, abo-
 minate and abandon all thought of that sinne: And now by
 the grace of God, sith the heart, the fountaine, is purged
 and sanctified, the streame and heate of their intention
 and delight is carried another way. For he hath found that
 rich and inestimable *Treasure* in the Gospel; and there-
 fore, he *sells all that he hath*; hee parts with every pleasure;
 he casts out of his conceit whatsoever hath bene formerly
 deare and precious unto him; and lets all his thoughts, with
 loose reines, greatest joyfulness, and oftneest meditation
 runne after it, and sweetly refresh themselves with the glo-
 ry and comfort of it. If a man upon the way should finde
 some precious orient pearle, hardly could hee keepe his eyes
 from gazing upon it (his excess of joy would easily com-
 mand and confine the sight to so rare and hopefull an ob-
 ject,) untill he meeets with some skilfull *Lapidarie*, or come
 where he might thorowly bee acquainted with the worth,
 and fully enjoy the wealth of it. Even so, after a man by the
 llightned eye of the soule, and the hand of saving faith,
 since seaze and lay sure hold upon the *pearle of great price*,
 the grace of Gods spirit and eternall life; the heart is pre-
 sently so filled with love and admiration, that for ever after
 it spends the most, the dearest, and the noblest thoughts upon
 it; and they once set on foote, are so cheered and ravi-
 shed with the heavenly beauty thereof, that they follow
 with continuall encrease of fervencie and longing; untill
 they come unto the cleere vision and full possession of it, at
 the right hand of God, in the endless joyes of the world a-
 bove.

The thoughts then of a true Christian are of a farre more heavenly temper, divine nature, and higher straine, then the largest heart of the best unregenerate man can, or doth possibly comprehend. The formall hypocrite may have his mind worthily busied in points of deepest learning, in the mysteries of State, and affaires of Kingdomes, in the best and highest considerations, which nature, art, morality, or policy can afford; nay, he may sometimes entertaine into his thoughts with joy, the promises of grace, the happinesse of the Saints, the joyes of heaven and the like, though these have never any roor or long residence in him. But that the Word of grace should so implant it self into the inner man, that the thoughts should never be so well or welcome to the heart, as when they are wading in the great myserie of godlinesse, and with an holy wisdom plotting for the enlargement of Christs glorious kingdom, in himselfe and others. That it should make all other discourses of the minde subordinate and contributory to such heavenly meditations; and to this end set bounds and limits to the millions of imaginations, that daily arise, and erect unholy regiments amongst them; I say, this is the speciall prerogative of a sanctified man. For wee alone, because of his truth, sinceritie and uprightness in the inner parts, makes conscience of idle, vaine, and wandering thoughts, (of which the formall hypocrite, either takes no notice at all, or not much to heart.) He is as much cast downe, vexed and grieved with their disorder and exorbitancy, as with the errors and infirmities of his words and actions; and therefore establisheth (as it were) a gracious government amongst them, to keepe out confusion, idlenes, and rebellion. He confines them to a reverent and feeling meditation upon Gods Word and workes, to a care of conuisionable managing the affaires of his calling; only sometimes, but sparingly with many cautions, exceptions, and seasonableness, letting them out to honest recreations. Whatsoever thought is wandering without this compass, or within it unsincere, is sinfull: so that it lieth take any straggling, without these limits, any entisers to vanities & impertinencies, any obtruders & disturbers of so happy in-

ward peace; he presently apprehends them by the watchfull eye of his spirituall wisedome; examines them by the law of God, arraignes them in the consistorie of an illightned conscience, and so cuts them off in time by the power of grace, and sword of the spirit; that is, by opposing against them at the first rising in the heart (by present repentance) prayer, and after watchfulnesse; hee blessedly rides himselfe of the miseries, and distraction of prophane and troublesome thoughts. That this is no *Idea*, I now propose unto you; how soever it bee to to every unregenerate man, and so when he heares it, hee conceives of it; for little knowes hee what adoe every child of God hath with his thoughts; I say, that this is no *Idea*, or idle abstraction, appeares pregnantly and plentifully in *Dauids* practice; who for all the strong incitements, ordinarily incident to the pleasures of a Court, and naturall libertie of Princes; although the cares and waight of a Kingdome lay upon him, and that his Royall innocencie was still haunted and assailed with such indignities and vexations which might almost have swayed the blessed and quiet thoughts of a glorious Angel to distraction and discontentment; yet for all this the Law of God did still principally take up his heart, and that *day and night*. Gods Word and workes, his statutes and judgements; were meate and drinke unto his mind, and his meditation continually, as is more then plaine in many places of the *119. Psalm*. *Oh*, saith hee in the 13. portion, *how have I thy law I in my meditation continually*. So unexpressible heere was his pang of holy love unto Gods Law, that hee prefixeth a particle of zeale, and extraordinarie passion: *Oh* (saith hee.) And where the heart hath once truly and sweetly felt its love, there all the thoughts fast themselves with dearest apprehensions; and with greatest impaciency of all other employments. This is the very case then of all Gods servants; they meditate on the Word of God most contentedly and continually, because they love it; first before and above all earthly things; and lastly because they love it; because in it with speciall security are conveyed unto them all the rich treasures of mercie,

remission

remission of finnes, spirituall comfort, and eternall life, and particularly sealed unto them by the spirit of the same word. *Salomon* confirms this worthy practice of his father, by his testimony, *Pro. 12. 5. The thoughts of the just are right, judgement or justice;* for so the word signifies in the Originall; *but the subtill devices of the wicked are deceit.* The thoughts of all unregenerate men are comonly, either rooting in the earth, or drowned in pleasures, or running after preferment, or ranging up and downe idly and prophanely, or fruitlesly melancholike: or if sometimes they glance, or settle themselves upon good things, they are still as a menstruous clout, and abomination to the Lord: because their consciences are not renewed, their hearts purged, their persons sanctified and accepted. But the thoughts of every child of God are ordinarily working for the maintenance & furthering of Gods glory and good causes; for procuring true good to their brethren, especially in spirituall things; for increasing grace in themselves, and their store of comfort against the day of triall. And if so be (which sometimes befallles the best) they be crost by sinfull motions in themselves, or suggestions, of Satan; yet by their surprizing and suppressing them at the very first rising and assault, and by present repentance, they are undoubtedly ever pardoned unto them in Christ Iesus.

Give me leave, I pray you, to illustate this varietie and difference of thoughts, (which I have now largely laid downe unto you) in our selves, for the neerer pressing of our consciences, and that in the matter of Elections.

Let us imagine a notorious sinner to have a voice and hand in such businesse: his very first thoughts would bee to have no thought at all of Oath or Statute, of conscience or honestie, of honour of his Colledge, or good of the Church: but would resolve out of the prophane principles of his vast conscience, and by the benefit of a large acception of charity, to be indifferent for all commers. Onely in his choice, hee would have an eye to the maine, that the state of good fellowship should take no disparagement or diminution; and therefore hee would most carefully cast about with himselfe

* The world is come to that wretched passe and height of prophanesse, that even honestie and sanctification is many times odiously branded by the nick-name of Puritanisme.

himselfe by all meanes, to defeat and prevent the purposes, and to stop the passage especially of all Puritanes. You must know by the way, that these are a very dangerous kinde of men, able to blow up whole houses, by their too fierie zeale against idlenesse, drunkenesse, other shamefull corruptions, close and politicke carriages of many rotten & unconscionable causes and the like. For by * Puritanes in this place, I onely understand them, (for even such are so branded) who make conscience of study, and Religious education of Scholars; who are ready ever, and resolute to uphold goodnesse in a House, though they be crusht, disgraced & disoificed: who out of a gracious and ingenuous freedome of Spirit, will bee their owne men in Elections, and other Collegiate services; and not suffer ther consciences to bee led hood-winkt, to serve other mens humours and private ends; who chuse rather in a neglected state, sweetly to enjoy the continual feast and perpetuall paradise of a sincere heart, true and inward comfort, the society of Gods servants; then for many times full dearly bought favours and offices, to enthrall and violence both their judgements and affections; to live reservedly, under a mask, & at a haire breadth for all occasions and observances, so wearing out a little miserable time in a glorious and countenanced slavery. In a word, who of the two, would rather save their soules, then prosper in the world. Now such fellowes as these, thinke he with himselfe, which seeme, as it were, by an hypocriticall *Zealotry*, to have engroft all sinceritie, honestie and good conscience, must bee kept out, or if by some disaster they creepe in amongst us, bee curbed and kept under; else shall not wee sway and domineer. Hereupon all the labour of his wit, and toyle of his thoughts would bee, to plant a thorne, where a vine should grow, and to burthen these sacred and honourable Mansions, designed onely for gracious and golden wits, with leaden drons, and swarms of worthlesse and witlesse creatures.

Secondly, the thoughts of the grosse hypocrite in this weightie busines of Elections, would be as utterly void of all conscionable, and ingenuous considerations, as the notorious sinners

sinners. First, he would commune with his own covetous heart (for commonly worldlines is the master-sin in the grosse hypocrisie, therefore I follow the thoughts rising thence) hee would within himself cast a greedy & ravenous eye upon the condition of all the competitors for the place; and at length conclude, & be sure to seaze upon the partie (let his learning or honestie be what it would) wher in al likelihood he might make the richest prey, and sucke out the greatest advantage: Either purchase a great friend, strengthen his faction, gratifie his favourites, receive a present bribe; or else, which is a secret but a sinfull policy, by weighing circumstances, marking insinuations, & former carriages, expect the largest after-gratification, close and indirect considerations, and the most liberrall New-yeres gifts (for in them certainly sometimes lurks corruption.) These things thus thought upon, there followes now in him an addition to the iniquitie of the notorious sinner. He is not content to be thus starke naught, but he must double his sin by seeming good; it is not enough for him to be thus cursedly pestilent to the place where he lives, but hee must enlarge the mischief, by putting on a vizard of piety: hee therefore in a second place would beate his braines, how hee might varnish over this villanie, with most probable and fairest pretences. The bribe must come in upon other termes, with other circumstances, then the grossenes of that vile sin is wont to be conuaid; hee thinks how he may deale openly, and in the eye of the world with men, without all suspicion, while the matter is carried under hand by subtile, mediate, and most exercised agents in the goodly affaires of abominable corruption. Lastly, he is much troubled in mind, how for all this he may continue a good opinion with good men, and give satisfaction to those, whom he deceives by his seeming: but by much practice he makes this reasonable easie; for politicke hypocritie hath so many faces, turnings, & evasions, that it can too easily insinuate with, & satisfie unsuspicious, innocent and charitable sinceritie. He can tel them of some depths in the mystery of governmet, which every precise underling cannot comprehend; that some libertie & dispensation must bee

bee given to statute-discretion, against the bare letter, and strict meaning of the statute; that wee live not in *Platoes* Common-wealth, or *Moorees Eutopia*, but in corrupt times, in the very confidence of all the signes of former ages, and therefore it is utterly impossible to keep a mans selfe so passingly pure from all spice of contagion, that somethings must needs be yeelded to the time, else there is no living, at least, no prospering in the world. Thus the grosse hypocrite is ever as thoughtfull for outward pliastring, as secret plotting.

3

Thirdly, let us conceive what would be the inward discourse and workings of the heart in the formall hypocrite, about disposing his voyce in Elections. His thoughts in these cases perhaps, would not be extremely base, nor grossely wicked: it may be, he would be able to cleere even his conscience and inmost conceits; much more to wash his hands from the hatefull and crying sinne of downe-right bribery. This horriblesse is only for notorious sinners, and grosse hypocrites. Nay, out of some sudden pang of highest resolution, that ingenuoufnesse of nature or morall honestie can produce, hee might take heart to answer and withstand the suits and importunitie of Greatnesse and great meanes: onely with this resolution, so that his present happinesse be not thereby mainly hazarded, nor hope of his future preferment certainly cut off. For we must still hold this principle concerning the formall hypocrite; if hee bee brought to a jumpe, hee will ever make even Gods holy Word, conscience, religion, desires and intreaties of godly men, and all to yeeld and stoope to the worldly comforts he presently enjoyes; but upon as faire termes, and with as plausible conveyance as may be. It may be, he will be good in many things, and outwardly in all; but say the Prophets what they will, hee must into the house of *Rimmon*. God must bee mercifull to him in one thing or other: hee is short of the state of grace, and by consequent, hath no sound & reall assurance of heaven above; & therefore he will have some sweetnesse in the meane time, he wil enjoy some shadow (at least) of one heaven or other upon earth. So that if we suppose such an one to take a view of his thoughts

of

of all that stand for a place, he would resolve for goodnes and honesty, so far as the securitie & safety of his maine contentments would give him leave; so far as the light of reason, and glimmerings of generall graces were able to leade him: but because he is stil too respectiue of his owne particular, wants the eie of spirituall discretion, & suffers his conscience to be cooled and countermanded by worldly wisdom; he may (I grant) by constraint, occasionally, or by accident, consent and concur upon the worthiest; but ordinarily, for meere love of religiounesse, hee doth not make within his owne heart, a free, unpassionate, impartiall, sincere and conscionable choyce. For let him otherwise bee never so wise or honest, yet he is a meere stranger to the mysterie of godlinesse, utterly unapprehensiue of the singular and supernaturall operations of the life of grace; and therefore cannot discern betwixt resolute sinceritie, and true turbulencie: whereupon it may often come to passe, that by a promiscuous confusion of these two most different spirits, he may (so much as in him lies) repell farre the best, to the unsatiabie wrong of the party, and the unvaluable losse of the house which should enjoy him. There is one point further in deliberation of this nature, in which hee would jumpe with the notorious sinner: In advising with himselfe for a fit man, if by the way his thoughts should be crossed, with a man of knowne, professed, and practised forwardnesse in religion, hee would passe him over with contempt and indignation; for thus would hee thinke with himselfe: If such a fellow come in amongst us, we shall have all moulded anew after the strict modell of his irregular conscience; wee should bee troubled with new trickes and erections, for the increasment of study and reformation of manners; he would be still standing and striving for an Ideal and abstractive puritie in Elections, and other affaires of the Colledge; so that our former quietnesse and peace would bee much dis-fwetned with his tartnesse, and too much precisenesse. Thus would hee bee as hot and heady against the power of grace, as the notorious sinner. For though there bee many different degrees of ilnesse, of
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unregenerate men; some are farre more sober, tolerable, and moderate then others, yet all commonly agree in this, that they are bitter and implacable Opposites to the profession and practice of sound and saving sinceritie. Gods faithfull Ones ever were, and ever will bee *Signes* and *Wonders* even in *Israel*: Isa. 8. 18. *Mansters unto the * grease men of the world*, as *David* was, *Psalm* 71. 7. *A scorne, reproach, and derision to them that are round about them*, *Psalm* 79. 4. They shall ever be accounted men of an odde fashion, and singular carriage from other men, *Wisd.* 2. 15, *precise, humorous, hypocriticall and the like*. Mistake me not; I apologize not for any unwarrantable opinion tending to *Separation*; it is only sanctification, true and undissembled holinesse, without which none shall ever see the face of God, or glory of heaven, which I stand for, and intend in all my Discourse. But by the way let me tell you this, in this generall and joynt conspiracy of all kinds of naturall men, against the spirituall state of true Christians, and the soveraignty of Gods sanctifying spirit in them; the meere civil honest man, and formall hypocrite (as I take it) are transported with more fiercenesse and rage against them, then the grosse hypocrite, and notorious sinner. This I take to bee the reason: the grosse hypocrite, he sinneth against the light of his owne conscience, and with the certaine knowledge of his heart; and therefore doth not much envie and grudge the righteous man his excellency above his neighbour, and salvation of his soule: The notorious sinner in his more sober moode, and cold blood, will confesse himselfe to be out of the way, promise and protest amendment; or at least reserves in his heart a resolution to repent when hee is old: but the meere civill honest man, and the formall hypocrite thinke their owne state to bee as good as the best; and whatsoever is more, and besides that which they finde in themselves, to bee but needlesse precisenesse, and affected singulartie; and therefore are many times gauld and grieved, that the truly-gracious and conscionable carriage of Gods servants, doth censure and condemne their outwardnesse and formalitie in religion;

religion; and make it plainly appeare, that their case (without sound conversion and imbracement of sinceritie) is the very state of wretchednesse and of death.

But now fourthly and lastly, in Elections, the thoughts of Gods Child, in whose heart alone the Word of God doth chiefly rule, and is deeply rooted, would bee these or the like. In the first place there comes into his minde a reverent feare of that God, who hath mercifully advanced him to his place, wherein hee expecteth conscience and faithfulnessse; He considers that solemne and sacred oath which hee takes (in the sight of him who seeth all hearts and cogitations) for a resolute and unswayed uprightnesse in the disposing of his voice; that upon the integritie or unconscionablenesse in Elections, depends the miserie and confusion, or happinesse and flourishing of an *House*. Hee further calleth to minde out of his experience, that commonly those fellowes who thrust into societies, offices, and high roomes, by shuffling and violence, by faction and preposterous favour, by cunning or corruption, become pernicious and dishonourable to the places where they live: they are still thornes in the sides, and prickes in the eies of all that love grace and goodness: they either turne idle, truely factious, or notoriously scandalous, by mis-spending the unvaluable preciousnesse of their golden houres, in Tavernes, Ale-houles, or some other course of good fellowship, to the inexpiable and eternall dishonour of those *Houses*, of which they should bee ornaments. And when they have done much hurt and mischief heere, they are the onely men to bargain for, buy, or compass by indirect and sinister dealing, Benefices, and spiritual promotions abroad: of which being possesst, they either by unconscionable and cruell negligence, and Non-residence in their charge, betray the soules of their people to wildnesse and barbarisme, to ignorance, prophanenesse, or Poperie; or else by a prophane and unhallowed handling of Gods Word, by daubing with untempered mortar, as the Prophet speakes, so strengthen the hands of the wicked, that they cannot returne from their wicked wayes, and kill the:

Ezech. 13.

22.

the heart of the righteous; and make them sad, whom the Lord hath not made sad; and the bruised reede is quite broken, and the smoking flax utterly put out. Now thinks the Child of God with himselfe, out of his spirituall wisdom, If such an one as these should be chosen by my default and faint-heartednesse; I should in some sort and measure bee justly guilty, and answerable before that high & everlasting Iudge, of the many miseries & mischiefs, which ordinarily ensue upon so unhappy a choice. Heereupon (after a mature and impartiall survey of all circumstances considerable in the partie, the statute, and whole businessse) hee singles out him with sinceritie and singlenesse of heart, whom in conscience hee thinks most sufficient; and there hee sticks with a truly Christian and unshaken resolution, pitcht by the very power and strength of heaven: and come what come will, tempests, or faire weather; preferment, or poverty; threatnings, or flatterie; policy, or perswasion; private importunities, or frownings of Greatnesse; hee is at a point, infinitely rather to keepe a good conscience and save his soule, then to enjoy the present, and gaine the whole world. For he well knowes that the day is at hand, even that great and fearefull *Day*, when the conscience of ones gracious action, performed with uprightness of heart, will breed more comfort, then the glory, riches, and soveraigntie of the whole earth.

To conclude this point: As unregenerate and sanctified thoughts differ much in their workings even about the same Objects: so there are some, which are Gods childs peculiar, with which the state of unregeneration is utterly unacquainted. They are such as these:

First, thoughts full of feare and astonishment, all hell and horreur, which rise out of the heart, when it is first stricken with the sense of Gods wrath at the sight of his finnes. These are scorched, in very many, even with the flames of hell in their conversion: They burne sometimes the very marrow out of their bones, and turne the best moysture in them into the drought of Summer. No

print or scarre of these wofull and wounded thoughts, appear in the heart of the formall hypocrite. This hell upon earth, is only passed thorow by the heires of heaven, while the children of hell have commonly their heaven upon earth.

is, Secondly, thoughts composed al of pure comfort, joy, heaven, immortalitie, the sweet and lovely issues of the Spirit of adoption. These flow only from the fountaine of grace, and spring up in that soule alone, which having newly passed the strange agonies, and sore pangs of the new-birth, is presently bathed in the blood of Christ, lulled in the bosome of Gods dearest mercies, and secured with the seale, and secret impression of his eternall love and sacred Spirit, not only from the rage of hell, but also of an everlasting and royall inheritance above. Oh the heart of the unregenerate man is far too narrow, base, and curdily, to comprehend the unmixt pleasures, the glorious Sunshine of those blessed and joyfull thoughts, which immediately follow upon the stormes of feares and terror, ordinarily incident to a sound conversion.

3. Thirdly, thoughts of spirituall ravishment, and unutterable rapture, flashes of eternall light, raised sometimes in the hearts of the Saints, and occasionally inspired by the Spirit of all and endless comfort, which with unconceivable amazement and admiration feede upon, & fill themselves with the joyes of the second life, in such an uncouth extasie and excess, as is farre above, and without the compass and controule of all worldly comforts, the tongue of Angels, or heart of man. In this point, I appeale to the conscience of the true Christian, (for I know full well that all my discourse is a parable, and paradoxe to the prophane) whether hee hath not sometime, as it were, a sea of comfort rained upon his heart, in a sweet shewre from heaven; and such a sensible taste of the everlasting pleasures, by the glorious presence of inward

and broken heart, already healed, and sweetly closed up with the blood of Christ; where as in others, they commonly either worke but a halfe conversion, are expelled with outward mirth, or end in despaire. I meane those blessed stirrings of the heart, unspeakable and glorious, when the scale of reason or sinne is broken into the Soule by the Spirit of adoption, the heart is so ravished, that it is as if it were

I doe not hereby exempt the state of unregeneration from all tremblings and terrors of conscience for sinne; but onely make it a priviledge of Gods children, to passe quite thorow them into the spirituall pleasures, and paradise of the Kingdome of grace, and to be able with an holy amazement & thankfulness, to looke backe upon the skars and prints of those former woules of a truly humbled

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joy and peace, as if hee had the one foote in heaven already, and with the one hand had laid hold upon the crown of life: especially after a zealous heate, & feeling fervencie in prayer: after an entire, gracious, and profitable sanctification of the Sabbath; at the time of some great and extraordinary humiliation entertained, & exercised with spirit & sinceritie; when hee hath freshly with deepest grones and sighes, and new strugglings of spirit, renewed his repentance, upon occasion of relapse into some old, or fall into some new sin; when the imprisoned arrowes of cruel and fiery tongues, pointed with malice, policy, & prophaneesse, come thickest upon him: and yet retiring into his own innocent heart, he findes no cause of such mercilesse vexation, but defence of Gods truth, and profession of holinesse. Nay, sometimes upon the deaths-bed, to a soule conscious of an upright and unspotted life, the joyes of heaven present themselves before the time; (so louging a sympathy is there betwixt the life of grace & endles glory.) Such like joyfull springings, & heavenly elevatiōs of heart as these which I have now mentioned, are the true christians peculiar; no stranger can meddle with them, no heart can conceive them but that which is the Temple of Gods pure & blessed Spirit.

Thus farre of the difference of their thoughts, in respect of their nature and manner of working: Now in a second place, Gods child is notably differenced from the formall hypocrite, by the seasonableness of his thoughts, and their wholly serving the time.

In a body of best and exactest constitution, the senses are quicke and nimble, and sharpest discerne, with greatest life and vigour apprehend their objects, and are most sensibly affected, or displeased with their convenience or antipathy: Even so in a heart of true spirituall temper, seasoned and softened with the dew of grace, the thoughts are active, ready and adrest with zeale and contentment, to incline and apply themselves to the condition of the times, and varietie of occasions offered for some holy use, to the bettering of the soule and the enlarging of Gods glory. In the time of fasts & sackcloth: if Gods judgements be threatned out of the Pulpit, or

executed

executed from heaven; when the Church wears her mourning weed, sinceritie droopes, & the godly hang downe their heads; in such blacke and dismall dayes, they are impatient of all temporall comfort, they willingly put on sadness, to entertaine penitencie, humiliation, and sorrow: but they are clothed with joy and lightsomnesse, when mercie and salvation are wisely and seasonably proclaimed out of the Booke of life; when Religion spreads and prospers, and divine truth hath free passage; when whole States have escaped the bloody Papists Gunpowder, and the royall breasts of Kings their empoysoned knives, and in suchlike joyfull and happy times. Thus the thoughts and inmost affections of Gods child have their changes, their severall seasons and successions, as it pleaseth the Lord to offer, or execute mercie or judgement out of his Word, or in the world abroad. But the thoughts of the formall hypocrite, though they suffer indeede many alterations, and distractions about earthly objects; they ebbe and flow with discontent or comfort, as his outward state is favoured or frowned upon by the world: yet spirituall occurrences, observable with devotion and reverence for the good of the soule, have no great power to worke upon them. Sacred times, or dayes of affliction, are not wont to make any such impression, or to breed extraordinarie stirrings, and motions in them. Let judgements blast, or mercies blesse a Kingdom; let Gods word find smooth and even way, or rubs and opposition; let prophanenesse be countenanced, or sinceritie cherished, hee takes no thought: so he may sleepe in a whole skinne, and keepe entire his worldly comforts, his thoughts continue heave, dull, and formall. Hee may conforme and comfort with the times in his outward gestures, words and actions; but ordinarily his thoughts admit no change, save onely so farre as his private temporall felicitie is endangered by publike judgements, or enlarged by showers of mercies and blessings from heaven. I cannot enlarge this point at this time: onely I will give one instance in their difference of thoughts upon the Sabbath day.

The Sabbath day is, as it were, the faire-day of the soule,

Iſa. 58. 13.

wherein it ſhould not onely repaire and furniſh it ſelfe with new ſpirituall ſtrength, with greater ſtore of knowledge, grace and comfort: but alſo feaſt with its heavenly friends the bleſſed Saints and Angels, upon thoſe glorious joyes and happy reſt, which never ſhall have end. Every Child of God therefore, which hath already a reall intereſt in that eternall reſt, makes not onely conſcience of *doing his owne waies, ſeeking his owne will, ſhaking a ſinne mard* on that day: but alſo in ſome good meaſure makes it the very *delight* of his heart: the love and comfort of his inward thoughts, ſo that hee may *conſe- crate it as glorious in the Lord*. He doth not onely give quiet and ceſſation to his body from worldly buſineſſe, and workes of his calling; but alſo empties his head, and diſburdens his thoughts of all earthly cares, that ſo they may wholly and entirely intend the holy motions of Gods Spirit, and ſpend themſelves in godly and extraordinary meditations, fitting the feaſt day of the ſoule, and the Lords holy day. This is the deſire, longing, and endeavour of his heart, thus to ſancti- fy the Sabbath, and if at any time hee be turned awry from this uprightneſſe by company, or his owne corruptions, hee is after much grieved and vext with it; repents and prayes for more zeale, conſcience, and care for the time to come. But the formall hypocrite, howſoever hee may on that day for- beare and abſtaine from his ordinarie ſins, labours, ſports, and idleneſſe; howſoever he may outwardly exerciſe and execute all duties and ſervices of Religion; though indeede more of cuſtome and for ſaſhion, then with hearty and true devo- tion: nay, he may have other thoughts on that day, but onely ſo farre, as the bare ſolemnitie of the time, and the greater Preſence can ſtrengthen them: yet barebaldly ſay it, no formall hypocrite, no kind of unregenerate man can poſſibly make the Sabbath his *delight*, as is required, *Iſa. 58. 13*. And which is preſuppoſed to make us capable of the bleſſings following in the ſame place: *Then ſhall thou delight in the Lord, and I will make thee to mount upon the high places of the earth, and ſeal thee with the heritage of Iacob thy father: for the mouth of the Lord hath ſpoken it*. Hee cannot for his life ſequeſter his thoughts

at all, not even on that day, from worldlinesse and earthly pleasures, to divine and sacred meditations. Doe what hee can, hee cannot beate and keepe them off from worldly Objects; they will not leave their former haunts, or be restrained from plotting, or pleasing themselves with weeke-day businesse.

Lord, it is strange that the soule of a man, so nobly furnished with powers of highest contemplation; being so strongly and sensibly possest with conscioussesse, and conceit of its owne immortalitie; and having the restless and unsatisfied desires of its wide capacitie, never sild but with the Majestie of God himselte, and the glory of an immortall Crowne, should be such a stranger to heaven, the place of its birth and everlasting abode; that upon that day, whereon, (as upon the golden spot and Pearle of the weeke) the Lord hath stamped his owne sacred Seale of institution, and solemne consecration for his owne particular service, and speciall honour; yet, I say, upon that day it cannot settle and continue its own thoughts and motions upon those unmixed and blessed joyes, and the way unto them; without which it shall bee everlastingly miserable, and burne heereafter in that fiery lake, whose flames are fed with infinite rivers of Brimstone, and the endless wrath of God for ever and ever!

Now I pray you tell mee, when wee shall have reigned heereafter many millions of yeceres in heaven, what thoughts will remaine of this little inch of time upon earth? When we have passed thorow a piece of eternitie, where will appeare the minute of this miserable life; and yet our thoughts and affections are so glued unto the world, as though eternitie were upon earth, and time onely in heaven? You are men capable of worthiest and highest elevations of spirit, I beseech you resume this meditation at your leisure; mee thinkes it should be able to breede thoughts of a farre more noble and heavenly temper, then ordinarily arise and are nourished in the hearts of men.

But to follow my purpose: Certaine it is, not the best un-

regenerate man can endure an entire and exact sanctification of the Sabbath; it is not a Jubilee to their hearts; and the joy of their thoughts: for they cannot abide to have their mindes stay long in a feeling meditation upon spirituall affaires, upon the examination of their former life, the state of the other world, the ileights and tentations of Satan, the day of death, the tribunall of heaven, and such like. For though the best of them may have a perswasion of their being in the state of grace, as I have largely proved heretofore; yet sith it is wrongly and falsely grounded, it cannot abide the seareh and touchstone: Hence it is, that of all things they love not to bee alone. They may please themselves well enough in solitarinesse, upon some private businesse; for the more profound plotting and contriving worldly matters; for a more free, but filthy exercise of the adulteries of the heart, and contemplative fornication; to feede upon dull and fruitlesse melancholy; to let their thoughts wildly range, and runne riot into a world of imaginations; to dive into the mysteries of nature, or depths of State; but to be alone onely for this purpose, that the minde may more fully and immediately work upon the spirituall state of the soule, and impartially enquire into the conscience; they cannot, they will not endure it; and therefore commonly cast themselves into one knot of good-fellowship or other, that they may merrily passe away that time; for an houre of which (the time of grace being once expired) they would give ten thousand worlds, yet shall never be able to purchase it againe.

But Gods Children, when they are alone, have inward comfort, and heavenly matter enough to worke upon: a pleasing contentment and satisfaction, arising from an humble and sober remembrance of a well spent life, doth infinitely more refresh them, then all the revellings and pleasant devices of merry companions: nay, many times in their seasonable solitarinesse, divine graces are more operative and stirring, and raise inflamed motions of delight and joy.

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Now in a third place, we are to consider that the Child of

God

God is yet further very much differenced from the formall Hypocrite, by his skill and dexteritie in ruling; by his holy wisdom, and godly jealousie in watching over his thoughts.

The heart in which Gods Spirit is not resident with speciall grace and sanctifying power (howsoever the words may bee watched over, and the outward actions reformed) lyes commonly still naked and open, without speciall guard or settled government. For the best naturall man is too impatient of restraint and severitie, over the power of imagination and freedome of his thoughts; they being naturally exempted and priviledged from all humane and created soveraigntie; and the uncessantnesse of their workings and perpetuall presence in the mind, would make the abridgement of their liberty more sensible and distastfull. It may bee out of the naturall grounds of civill honestie, and some generall apprehension of the power of the world to come; hee may be so farre sollicitous about his thoughts, that if any start up of more foule and monstrous shape, enticing him to some grosse and infamous sinne, which would disgrace him in the world, or breede extraordinary horrow in his conscience: hee presently sets against it, disclaimes, abandons, and expels it. Hee may bee of experience and skill to conquer and suppress thoughts of heavinesse, and melancholy; although in this point he many times fearefully deceives himselfe; taking the holy motions of Gods Spirit, inclining him to godly sorrow for his sinnes, to bee melancholike thoughts, tending towards too much strictnesse and unneccessary discomfort: So grieving the good Spirit, and stopping against himselfe the very first and necessary passage to salvation. Thus the formall hypocrite may have sometimes and in part, a sleight, mis-guided, and generall care and oversight of his thought: But because the depth of his deceitfull heart, and the many corruptions that are daily and hourly hatched in it, were never ript up and revealed unto him by the power and light of saving grace, hee cannot hold that hand over his heart as hee ought; hee doth not keepe a solemne

particular, and continuall watch and ward over his thoughts, which is little enough to keepe a Christian in sound comfort and inward peace; he hath no heart with such anxietie and care to looke unto his heart: hee doth not so often and seriously thinke upon his thoughts, holding it the last and least of a thousand cares. But every child of God certainly makes it his chiefeft care, and one of his greatest Christian toiles, to guard his heart, and guide his thoughts. Hee followes in some good measure (by his practice) that holy counsel of *Salomon*, Prov. 4. 3. *Above all watch and ward, keepe thine heart*: The word in the original is borrowed from the affaires of Warre. Let us imagine a Citie not onely begirt with a straight and dangerous siege of cruell and bloud-thirstie enemies, but also within infested with lurking *Commissioners*, and traitors to the State; how much, doe you thinke, would it stand that City upon, with all vigilant policie, to stand upon its guard for prevention of danger? It is just so with the heart; not onely Satan is ever waiting opportunitie, to throw in his fiery darts, and sensuall Objects from abroad, like false *Sims* to insinuate themselves; but also, it feelles (to its much vexation) many rebellious stirrings within its owne bowels. The tender conscience of a true Christian is very sensible of all this danger; and by his owne experimentall and practicall knowledge, hee is acquainted with the many breaches and desolations made in the soule, both by these open enemies, and secret Rebels; and therefore furnishesth himself daily with much holy wisdom and watchfulnesse, with experience and dexteritie in this great spirituall affaire of guarding and guiding his heart. We may take a view of this his sanctified and Christian wisdom in governing his thoughts, in these foure points.

1

In a timely discovery and wise defeatement of Satans stratagems and policies; whether hee deale by suggestions raised from the occasions, and advantages of his temper and naturall constitution; of his temporall state, either happinesse or contempt; of his infancie, or growth, weaknes, or strength in Christianitie: of the condition of his calling, company, place

place where he lives, or the like. Or whether hee come ad-
dress with his owne more fearefull immediate Injections;
which he sometimes presents in his owne likeness. As when
hee casts into the Christians mind; distrusts and doubts a-
bout the truth of heaven, and of divine and heavenly truths;
concerning the certaintie and being of all that Majestic and
glory above, for such thoughts as these, are sometimes offer-
red to the most sanctified soule; Bernard calls them, *terribilia*
de fide, horribilia de dominatu. But marke heere the carriage
of Gods Childe; hee doth not wrastle with these hollebred
thoughts, he sets not his naturall reason upon them; for these
perhaps would follow inclinations to Atheisme, desperate-
nesse in sinning, and other feareful consequents; but at the ve-
ry first approach, abandons and abominates them; to the very
pit of hell whence they came; he prays, repents, and is hum-
bled by them; and thence cleerely sees they are none of his;
and so in despite of such devilish malice, walkes on comfort-
ably in his way to heaven. If Satan speede not in this blacke
shape; he at other times puts on the glory of an Angel; and
perhaps may bring into his remembrance, even good things,
but out of their due time, that hee may hinder him of some
greater good. As at the preaching of the Word, hee may cast
into his minde unseasonably, godly meditations, that so he
may distract and deprive him of the blessings of a profitable
hearer: At the time of Prayer, he may fill his head with holy
instructions, that so he may coole his fervencie; and becare
him of the benefit of so blessed an exercise. With these, and a
thousand moe such like vexations in his thoughts, the Child
of God is sore troubled and much exercised.

Secondly, another branch of spirituall wisdom in wand-
ring over his thoughts, is busied about those sinfull pleasures,
which upon the remembrance of his former old iniquities
may infect the soule. For a man may commit the same sin
a thousand times, by renewing the pleasures of it in his
thoughts. Though the act be past, yet as often as the minde
runnes over the passages and circumstances of the same sinne,
with the same delight; so often the soule is polluted with a

new

Lib. de con-
scientia.

sermon I.
de moribus
et de peccatis
et de con-
scientia

2



new staine, and laden with more guiltinesse. Whereas therefore the sensuall sweetnesse of a mans beloved sins, hath before his calling, got such strong hold and haunt in his affections, that it will be still afterward with baits & allurements, solliciting even the renewed heart, if not to the iteration, of the grosse act, yet at least to enjoy it in thought: it doth very much behoove the Child of God, to be warie and watchfull in this point. If he remit but a little of his heat of zeale against sin, and fervencie of his first love, or grow regardlesse of his thoughts, it will presently gather power and opportunitee for re-entrie. Heere then is the toyle and tryall of Christian wisdome and watchfulnesse over the thoughts. If when the foule pleasures of former sins bee represented unto the mind, hee hath either learned to smother them at their first stealing into the heart, by opposing against them, a consideration of the many wounds, and much waste they have formerly made in his soule: Or else by his growth and strength in grace, be able to looke backe upon them without delight, to retaine them onely for renewing repentance, and to dismisse them with loathing and detestation: Full sweete is the comfort, and great the happinesse of that Christian, who hath his corruptions so farre mortified, and the remission of his finnes so surely sealed unto him; that the thoughts of his former pleasing finnes can neither tickle him with delight and new desire, nor affright him with *horreur. For the one, *Oh* (saith blessed *Justin* in his Confessions) *what shall I returne unto my gracious God, that I can now looke my finnes in the face, and not bee affraid?* But heere the wisest Christian may be easily plunged over head and eares into one of Satans most deceitfull depths, except he be very warie: For in the solitarie musings upon his former finnes, to this good end, that hee may utterly grow out of love with them, and further loath them; Satan is ever ready (for both his craft and malice are endlesse) secretly to adde tinder to the fire of his affection, so to inflame him with fresh love and liking of that sinne, which at that time he most labours, and hath ever greatest reason to abhorre. And the tide of affections being once on foot towards

* I meane
horreur of
judgement,
not of dete-
station.

towards an old pleasing sinne; it is a great measure of grace must stop the torrent of them. In watching therefore over the thoughts, the brightest eye of spirituall wisdom hath neede to intend this point, to descric this depth.

Thirdly, another speciall care the Child of God hath in guarding the heart, is to banish and keepe out idlenesse, vanitie of mind, melancholy, worldly sorrow, inward fretting, evill desires, wandring lusts, wishes without deliberation, and such like. He holds a waking and jealous eye over those many baits and lures, which spring and sprout themselves from the fountaine and rootes of originall corruption; which the state of mortalitie never suffers to be utterly plucked up, and dried away in this life: He knowes full well, if these yong Cuckatrices be not crushed while they are in hatching; that is, if wandring and wicked thoughts bee not stifled when they begin to stirre first in the mind, they will first envenome the understanding, the understanding the will, the will the affections; the affections once enraged, and having the reines (like wild horses) will carry a man headlong into a world of wickednesse. Above all, hee makes sure ever to have in readiness and at hand, preservatives and counter-poysons against the baits of those three grand empoisoners, *the lust of the flesh, the lust of the eyes, and the pride of life*. There are these maine objects, about which especially actuall concupiscence is sinfully exercised, riches, pleasures, honours: if he once let his thoughts clasp about any of these with immoderate desire and delight, he is gone. For so riches will bring forth covetousnesse, and covetousnesse begets usurie, oppression, inclosure, buying and selling offices and dignities, grinding the faces of the poore, and a thousand moe mischiefs: It devoures all naturall and honest affections, and turnes them into earth; it makes kindred, friends, acquaintance, contentments, serviceable to its greedy humour: Nay, it makes a man to condemne himselfe body and soule for this transitorie trash. Pleasures inflame lust, and lust so emasculates all the powers of the soule, that its noble operations become brutish, it begets a wanton eye, a lascivious eare, obscene talke, filthy

silly jests, delight in playes, and hateful pictures, besides many other secret and fearefull abominations, not to be conceived without horreur, much lesse to bee named. Honours breede ambition, and ambition bids the soule speake unto a man, in the language of *Neroes* mother; *Occideris modo imperatorem*: Bee some bodie in the world while thou stayest heere, though I lye in the flames of hell everlastingly hereafter. Deeply then doth it concerne every true Christian with jealousie and trembling, narrowly to watch and observe the first and secret motions of the heart; lest he should unawares be wofully caught, and ensnared in that blacke and accursed chaine: the first linke of which, growes out of naturall corruption, and the last reacheth the height of sinne, and depth of hell. We may see foure linkes of it: *James* 1. 14. 15. about the breeding of sin; and other foure, *Heb* 3. about its growth and perfection. First, an idle sinfull chought begins to draw, as it were, the heart aside from the presence and consideration of God Almighty; to a sight and survey of the pleasures of sinne. Secondly, it having, as it were, the heart by it selfe, puts on a bait; allures and entises, holding a conference and parley with the will, about the sweetnesse of pleasures, riches, honours, glory, and such like. Thirdly, the will accepts of the motion, consents, plots, and forecasts for the accomplishment, the affections adde heate and strength, the heart travels with iniquitie; and so at length by the helpe of opportunitie, sinne is brought forth. If you looke upon the Originall in Saint *James*, you will easily gather these foure degrees. Now further, by often iteration of the act of sinning with delight and outsome, the heart is hardened; so that no terror of judgement, nor promise of mercie will enter. Secondly, it becomes an evill heart, and is wholly turned into sinne, it drinkes iniquitie like water, and feedes upon it, as the Horseleech on corrupt blood. Thirdly, it growes an unfaithfull heart, and then a man begins to say within himselfe, there is no God; at least in respect of providence, and care over the world, and executions of judgement upon sinners: he bids him depart from him; and sayes to him, *I desire not thy knowledge*

knowledge of thy wayes; Who is the Almighty, that I should serve him? Or what profit should I have, if I should pray unto him? Fourthly, followes an utter falling away from God, grace, and all goodnesse, without all sense, cheeke, or remorse of sinne, shame, and his most accursed state; and so immediately from this height of sinne into the fiercest flame and lowest pit of hell. For if the first degree deserve eternall death; what confusion must befall this Babel? You see in what danger he is that gives way unto his first sinfull motions.

Lastly, a principall imployment of holy wisdom in guarding the thoughts, is spent in giving a wise and humble entertainment unto the good motions of Gods blessed Spirit; and in furnishing and supplying the minde with store of profitable and godly meditations. For as unregenerate men give commonly easie passage to pleasing worldly thoughts; but suppress gracious stirrings and inclinations to godly sorrow, repentance & sinceritie; as though they were tentations to precisenes: so contrarily Gods child labours by all meanes to stoppe the way to the first sinnefull sensuall thoughts; but alwaies desires, with speciall humilitie and reverence, to embrace all the motions of Gods Spirit, warranted and grounded in his Word: Hee dearely and highly esteemes them, cherisheth and feedes them with spirituall joy, and thankfulness of heart, with Prayer, Meditation, and Practice. For if a man begin once to bee neglective of godly motions, by little and little he grieves the Spirit, at length he quencherh it; at last he is in danger of despising it; if not by profession and directly, yet in his practice, and by an indirect opposition, in slandering and persecuting spirituall graces in Gods Children. Besides this worthy care of entertaining and nourishing good motions, hee it provident to gather and treasure up store of good matter and heavenly busineses, for the continuall exercise of his minde: lest that noble power of his soule should bee taken up with trifles and vanitie, feede upon earth; or wear and waste it selfe with barren and lumpish melancholy. Hee is much grieved and vexed,

if he find at any time his heart carried away with transitorie delights, carnall and unprofitable thoughts; or his minde musing impertinently, and gazing upon the painted and vanishing glory of the world: Especially sith there is such plentifull and precious choice of best meditations, obvious to every Christian, able to fill with endlesse contentment all the understandings of men and Angels for ever. As the incomprehensible gloriousnesse of God, in the infinite beaurtie of his owne immediate Majestie, and sacred attributes; in his Word and workes; in his judgements and mercies; in his Church and Sacraments. The miraculoufnesse of our Redemption, and all the comfortable and glorious passages thereof. The great mysterie of godlinesse, the power of grace, trade of Christianitie, and course of sanctification, matter of sweetest contemplation. Concerning our selves, there is to be thought upon all the affaires of our calling, the particulars, perplexities, and cases of conscience incident unto them. Our present vilenesse, and fearefull infirmities; the miseries and frailtie of this life; the traines of Satan, the terrors of hell; that great judgement even at hand. In our spirituall state, how to preserve our *first love*, escape relapses, grow in grace, keepe a good conscience, come to heaven. And when the eye of our understanding is dazled with those higher considerations, or wearied with these inferiour; it might refresh it selfe with the speculative fruition of many invisible comforts; with varietie of heavenly things, concerning the immortalitie of our soules, the large promises of everlasting blessednesse, of the glorious rising againe of our bodies, the joyes and rest of Gods Saints above; and that which is the Crowne and conclusion of all, our owne most certaine blisefull state of happinesse and eternitie in the second world. If men had grace and comfort to enlarge their hearts to such meditations as these; what roome would there bee for earthly mindednesse, vanities and impertinencies; much lesse for proud, ambitious, covetous, lustfull, envious, and revengefull thoughts?

Thus far of the care and conscience of the true Christian, in watching

watching over and guiding his thoughts; which is a speciall marke of difference from all states of unregeneration: for the regenerate only keepe the last Commandement, which rectifies the inward motions of the heart.

Now lastly in a fourth place, and in a word; Gods childe is distinguished for the formall hypocrite, in respect of the issue of his thoughts.

The most comfortable and sanctified soule, is never in such perpetuall serenity, but that it is sometimes as it were over-clouded with dumps of heavinesse; and inwardly disquieted with its owne motions, or the suggestions of Satan. While this flesh is upon it, it shall be sorrowfull; and while it is in this vale of teares, it must mourne. There is not an heart so sweetly and resolvedly composed for heaven, but is sometimes disetled with thoughts of indignation: And that especially as appeareth by *David*; *Plalme* 37. and 73. when follie is set in great excellencie; when men neither of worth, conscience, or ingenuitie, are advanced to high roomes, domineere in the world, and imperiously insult over sinceritie; when the wicked prosper, and spread themselves in fresh pleasures and honours like greene Bay trees; when those have their eyes standing out for fatnesse, more then heart can wish; to whom pride and insolencie are as a chaine, and who are covered with prophanenesse and crueltie, as with a garment. But heere make the difference: Discontentfull discourses in the mind of the formall hypocrite, either breake out into desperate conclusions, and fearefull horror, although this be but seldome (for commonly this kind of unregenerate man lives flourishingly, and dyes fairely in the eye of the world) exemplarie, and irrecoverable despaire in this life, doth oftentimes befall either the notorious sinner, the more civill honest man, or especially the grosse hypocrite; therefore I would rather say, that in him such discontentfull debatements, are either appeased by some opposite conceits of stronger worldly comforts; abandoned by entertainment of outward mirth; diverted by companie, pleasures, and joyfull accidents; composed by

by worldly wisdom or the like. But heaue-hearted thoughts in Gods Childe, though for a while (not utterly without some asperion of distrust) fretting and discontent; yet commonly at length being mingled with faith, and managed with spirituall wisdom; by the grace of God, breake out into fierer lightnings of comfort, greater heats of zeale, more lively exercise of faith, gracious speeches, and many blessed resolutions. I will but onely give one instance, and that in *David*, a man of singular experience in spirituall affaires. *David* was a man of singular experience in spirituall affaires. Look the beginnings of the 62. and 73. Psalmes, and you shall finde *David* to haue beene in a heaue dümpe, and fore confit in his owne heart with strong tentations unto impatience. He recountes the issue of the dispute with himselfe; in the beginnings of these Psalmes, *For* faith he in the 73. for all this *God* is good unto *Isaiah*: *Even so the pure in heart*. In the 62. *For* let diuels and men rage and combine, yet my soule keepeth silence unto *God*, of him commeth my salvation, &c. His many wrongs, vexations, and indignities, together with the implacable malice, and impudent insultations of his aduersaries, had no doubt troubled his heart much in his minde. Let us conceive such as these to haue been his thoughts; and that thus or in the like manner, he communed and conferted with his Royall selfe. *My Lord*, thinkes he with himselfe, I haue with lowest humilitie, and uprightnesse of heart resigned mine owne soule; nay I haue vowed and resolved that my Crowne and Scepter, my Cour and whole kingdome; shall for ever be seruicable to my gracious God, and that great Majestie above. My minde is neuer properly pleased and joyfull, but when it is gazing and meditating upon the excellent beauty of his glorious *Being*, upon his bottomlesse goodnesse, and immeasurable greatnesse. His Word and sacred lawes are better and dearer unto mee, then thousands of gold and silver. His Saints upon earth are onely my solace, and their sinnetie the delight of mine heart. For mine innocency off from those imputations which are charged upon mee, I dare appeale un-

to the strictest Tribunall of heaven. Why then, how comes it to passe, that I am become a spectacle of disgrace and contempt to heaven and earth, to Men and Angels, to Gods people, and that which grieves me more, to *Gath and Askelon*? *Saul*, for all the service I have done to him, and to the Scare, hunts me up and downe like a Partridge in the mountains. *Dogged Doeg*, hee hath informed against *Abimelech* for relieving mee; and so caused the sacred blood of fourescore and five Priests to be spilt as water upon the ground. Malice and furie drive mee into the wildernesse (for Lyons and Tygers are more mercifull, then maddened and enraged prophanesses,) but there the barbarous *Ziphims* have betrayed mee to the Kings; I am railed upon, not onely by base and worthless companions, by fellowes of prostituted conscience and conversation (that were tolerable,) but even Princes, and those that sit in the gate speake against me. Not onely drunkards make songs and jests upon mee; but even great men, with authoritie and imperiousnesse carry in triumph my distressed and forsaken innocency. Nay, and that which is the complement of miserie and discomfort; mine owne familiars, with whom I have many times sweetly and secretly consulted, they have also deceived me, as a brooke; and as the rising of rivers, they are passed away. But marke now the issue of this conflict, and inward dispute with himselfe. Had a notorious sinner beene in these straites, perhaps hee would have hurst out into desperate conclusions and furious attempts. Had a Papist beene heere, he would presently have had recourse unto the *Iesuites*, fellowes which are by definition refined and sublimated Friars, composed all of fire, blood and gunpowder; inspired by the powers of darknesse, with a transcendent rage against Gods truth, sworn solemnly in the blackest consistory of Hell to the death of Kings, desolation of States, combustion of the whole Christian world, and destruction of infinite soule. These men would presently have addrest some bloody and prodigious villaine with a knife, poyson or gunpowder to have killed the King, and so have blowne up *Saul* and all his Court. Had a for-

mall hypocrite beene in this case, seeing these crosses and miseries befall him; hee perhaps would have presently recoyled from these courses of opposition; though in a good cause, closed with some great man in the Court, and cast himselfe into the current of the time. But marke *David*'s carriage in this point: his noble heart, like a glorious sunne, breakes thorow these clouds, and stormes of inward troubles; these strong tentations to impatience and discontent; hee puts on more strength of faith and patience, and shines brighter in all spirituall grates; mee thinkes he reacheth the very Meridian of all Christian comfort and high resolution. For as you may see in the forecited 62. Psalme: He doth not onely fortifie his owne heart with unconquerable confidence in Gods protection; but also with an holy triumph, insults over the insolencies of his adversaries; and already washeth his princely feete *in the blood of the wicked*. Hee tels them, they shall be slaine every mothers sonne of them, and that, in fearefull and horrible manner: As if a man should come upon the backe of a rotten and tottering wall, and with great strength and fury push it downe: even so, when they were most swelled with pride and prophaneesse, the wrath and vengeance of God, should like a fierce tempest and whirle-wind, seaze suddenly upon them, and hurle them out of their place.

IV.

Now in the fourth place I am to tell you, that the Word of God is not seated with a sanctified soveraigntie; or soundly planted by its saving power in the affections of the formall hypocrite, which is the hearer resembled unto the stonie ground.

That noblest and highest power, the understanding part of the soule, as it is immateriall, and more abstracted; so its operations and stirrings are more immanent and invisible, acted with lesse noise and notice; and therefore by consequent afford markes of distinction (in the point I prosecute) not fully so sensible to our selves, or easily obvious and discernable to the Christians eye, (for unregenerate men are meere strangers to such discretions and acknowledgements)

ments) as our affections, and actions.

Our affections in their exercises, and employments, being much mingled with matter and materiall objects, and originally actuated with life and motion, from the heate and agitations of the heart, are naturally more active and stirring; and ordinarily represent more feeling and visible impressions, both to our owne sense and observation of others. Marke therefore I pray you with reverence and conscience the differencing markes betweene the power of sanctification, and formall profession which spring thence.

Some good affections even in relation to spirituall things, and the affaires of heaven, are incident unto, and may bee found in the state of formall hypocrisie; which many times doe not onely dazel and deceive the eyes of the worlds observation; but also strengthen and encourage a false conceite of a sound estate towards God; and a good (though groundlesse) opinion about the high and important point of a mans owne salvation. But being onely but the effects and excellencies of a more ingenuous and well bred disposition, or at best, the issues and weaker productions of a temporary faith, they are not so deeply implanted in the heart, with that universalitie, sinceritie, and rootednesse, which Gods sanctifying Spirit is wont to worke upon those soules wherein it dwells. Neither are they seasoned and enlvyed with that speciall vigour of saving grace, which should guide and conduct their maine current, and resolved purposes, with cheerfulness and true heartednesse, to the advancement of Gods glory, the enlargement of Christs Kingdome, the refreshment and support of zeale and forwardnesse; which are strangely in disgrace and discountenance with the world at this day.

They are such as these;

Reverence, and a respectfull observation of Gods messengers. Of which there be two sorts: 1. Some are like those false Prophets, *Ezech. 13.* there you shall have their Character: who out of their owne divinitie and lying visions, cry peace peace unto the consciences of unholy

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men, when there is no peace towards; but vengeance and horror is their naturall portion; apply lenitives and cordials to the ranking and festered sores of carnall hearts; whereas, by the holy rules of that great Art of saving soules, the cure rather requires Conduives and Cantharizations; for want of Conscience or courage, applaud and secure the great Ones of the world, in the unblest sunshine of their outward glory, and unsanctified greatnesse; whereas suares, fire and brimstone, and stormie tempest is ready to be rained upon their heads, and upon the haire scalpe of every one, which goes on in his sinne. Whe, in stead of striking home unto the heart of prophaneesse, with a powerfull and particular application of that two edged sword, sow pillowes under mens elbowes, with the unpiercing smoothnesse of their generall heartlesse discourses; against the current of divine truth, and concurrent experience of all that ever went to heaven, enlarge the straighter gate, and strow the way to life with Violets and Roses, delicacies and pleasures; feede many hollow hearts with false hopes, fill the eares of fooles with spirituall flatteries; and many times fearefully flourish over with their untempered mortar of all mercie, the crying sins of the time, and plausible cruelties of great men. Lastly, who mixing with their heavenly messages, the prophane partiall distempers of their owne angry passions, and their particular misconceits of the wayes of God, make sad the hearts of the righteous and sincere Professors, whom the Lord hath not made sad; by a proud intrusion into the Throne of God, censure their hearts; and many times audaciously proclaime those to bee hypocrites, hard hearted, too precise, or the like, whom the Majestie, and mercifull Tribunal of God, the Word of life and truth, their owne consciences, and the mutuall acknowledgments of discerning Christians acquit and justifie: but towards the wicked and Good-fellowes, as they call them, they doe not onely put off such passions, and peremptorinesse; but for their sake and securitie, they even heave the sword of the Spirit of its edge, sinne of its sting, the Law of its curse, that dreadfull day of terror, hell of damnation,

nation and God of his justice: by blessing where hee curses, and promising a Crowne of life to carnall liuers. They strengthen (saith the Prophet) the hands of the wicked, that hee should not returne from his wicked way, by promising him life. For want of experimentall skill in the mysteries of sinceritie (out of a fretting indignation against the faithfulness of their fellow Ministers, and forwardnesse of the Saints, or flattering suggestion of some lying spirit) they many times speake peace and pleasing things to those hearts, which are so farre from being enticelld with kindly zeale, and the fire of the flame of God, that they lye drowned in seas of gall and bitterness against grace, and godly men. For you must know, that the common conceit of these men is, that civill honest men are in the state of grace, and formall professors very forward, and without exception: but true Christians indeede, are Puritanes, Irregularists, exorbitants, transcendents to that ordinary pitch of formall pietie, which in their carnall comprehensions, they hold high enough for heaven. They either conceit them to be hypocrites, and so the only objects for the exercise of their ministerial severity, and the terrors of God; or else through the Lord may at last pardon perhaps their singularities, and excesses of zeale; yet in the meane time they dis-sweeten, and roste the comforts and glory of this life with much unnecessary strictnesse and a-bridgement.

(Now of all others, such Prophets as these especially, are the onely men with the formall hypocrite; exactly fitted, and sutable to his humour. For howsoever they may sometimes declaime boysterously against grosse and visible abominations, and that is well; yet they are no searchers into, or censurers of the state of formalitie; and therefore doe rather secretly and silently encourage him; to sit faster upon that sandy foundation, then helpe to draw him forward to more forwardnesse, &c. the salvation of Christianitie. Though they may bee able to fit, and furnish his ear and understanding with the affected excellencies of choysed inventions; yet they want power, or will, or conscience, or resolution,

or something to divide betwene the soule and the spirit, the joints and the marrow, and therefore their visions to him are visions of peace; he blesses himselfe in his heart, and hopes to be sayed as well as the pecciest.

Hence it is, that the current of his best-pleased affections runne that way, and he heartily loves the ministry of those men, because it heales the wounds of his Conscience, if any be, with sweete words; suffers him to walke on merrily, and fearelessly towards the plagues of hell, and is content hee bee damped without any contradiction. Neither doth hee onely entertaine into his owne thoughts, this powerlesse, speculative, man-pleasing preaching, with speciall acceptation and reverence; but also openly applauds it in his protestations, & ordinary censures, with extraordinarie attributions and admiration. Especially if it be gilded over, and set out with gallatenesse of action, pompe of words, exquisitenesse of phrase, elaboratenesse of stile; ambition of quotations, wittfull luxurianges of Popish Postillers, with affected ostentations of pregnancy of wit, varietie of reading; skill in tongues, profoundnesse of conceit, happinesse of memory, rarenesse of invention, and such other humane artificiall accessions. An invisible, un-ambitious, and conscionable use and exercise of which helps (so farre as they may be sanctifiedly behoofefull, and seasonably contributory to that greatest and noblest businesse under the Sunne, the worke of the Ministry; with best exactnesse can possibly bee had) I bequire and reverence in the messengers of God: for I would have the worke of the Lord, honoured with all sufficiencies attainable by the wit and art of man, or grace of God; so that they be sacrificed and subordinate to his glorie, sanctified to the soule of the owner, and salvation of those that heare him: and not in a base and mercenary manner, with a boisterous visible pompe, enthralled and made serviseable to that, the now raigning fearefull soule-murthering sinne of selfe-preaching.

But sound the depth and disposition, aske the sense and resolution of the Christians heart in the present point, and though

though wee bee bound to reverence with proportionable
praisefulnesse, the graces of Gods Spirit, whether generall
or specially, wherefore wee finde them; and hold it a part
of religious ingenuitie, to honour commendable parts in
whomsoever; yet assuredly I appeal to, the experience
and conscience of Gods Children, ife feeles and acknow-
ledges it selfe more soundly comforted; and truly Christi-
anized; that I may so speake, by one Sermon woven and
wrought out of a feeling soule by the strength of meditati-
on; spiritually schooled in the experimentall passages of the
wayes of God, secrets of sanctification; and methods of Sa-
tan; supported and sinewed by the true, naturall, and neede-
fary sense of the Word of life; mannged with the powerfull
incomparable eloquence of Scripture; and enforced with
the evidence and power of the Spirit; than with a world of
generall, common-place, declamatorie discourses; workes
onely of memory and reading; not compositions; as is com-
monly conceived, of true and judicious learning; spent ma-
ny times unprofitably in the generalities, and impertinen-
cies of speculative Divinitie; without that Orthotomy; and
particular insinuation into the hearts and consciences of
men; hunting after an accursed commendation, with selfe-
pleasing conceits, in the wearisome mazes of an unsanctified
wit; though they should bee stuffed with the flower and
quintessence of all the Arts, humanities, Philosophies; and
conveyed unto the eare with the Seraphicall tongue of the
highest, and most glorious Angel in heaven. So apprehen-
sive, tastefull; and holdfast, is the spirituall hungrie soule of
that kindly foode of immortalitie. So dearly doth it pre-
ferre, one soule-searching period of a conscionable Sermon;
before the glorious eare-pleasing pompe of all humane elo-
quence.

Some other Messengers God hath; of a more noble na-
ture, and sanctified temper; who with faithfulness and con-
science; with more holy and herioicall resolutions, by the
power of mortifying grace; even against the naturall cur-
rent of their originall pride, seeke the glory of him that sent
them,

II.

1 Cor. 2. 3.

them, and not their owne; whilst is the truest marke of a true Minister, as we have received it from the gracious lips of the Lord Iesus himselfe, *Ioh. 7. 18.* who heartily congregate and addresse with much zealefull devotion, and a resolved utmost, all the powers, and possibilities of their soules, with their severall acquisitions, and endowments, to that heavenly trade of saving mens soules, and setting them forward in the way of life, as to their proper and principall aime and object. Who not without a continuall godly jealousy over their owne infirmities, and deceitfull hearts, day, many times, with much feare and trembling under the dreadfull importancy of their ministeriall charge, labour might and maine, to preserve themselves pure, so farr as it is possible, from the blood of all men, by keeping nothing backe, but shewing them all the counsell of God, which is revealed unto them for their good; who by the grace of God, dare (if need be) tell even two Kings unto their faces, and all their Countries, with foure hundred false prophets; that they are all fearefully and foully transported, and deluded with a lying spirit; and that their royalties, greatness, and high rooms shall never be able to priviledge, or protect them from the wrath of God, if they bee enemies to his wayes; that confusion and vengeance will bee the certaine conclusion of all their imperious and boysterous braveries, if they will needs disgrace and perfect his faithfull *Messiahs*. In a word, who being sensible of the preciousnesse and maiestie of Gods sacred truth, the matter of their message, and of the horrible guilt of spirituall bloodshed, if they should be negligent, or Non-resident; gird their swords upon their thighs, ride on because of the Word of truth, and quit themselves like the men of God; and who having their tongues touched with a coale from the Altar, and hearts taught experimentally in the great mystery of Crosse, deliver their embassies from that highest Majestie, with authoritie and power, and not as the Scribes and formall Doctors. For you must conceive, that besides more generall ministeriall sufficiencies, there is a kind of holy art, and particular heavenly

heavenly wisdom of winding a mans selfe with a practi-
call insinuation, into the consciences of men; of working
remorse, and meditations of returne, upon misled and sen-
sual soules, by a seasonable application of the Law; of faire-
ly wooing, and winning by little and little disaffected
passions, unto the love and pleasures of Gods wayes; of
drawing bruised hearts and troubled spirits, with a compas-
sionate hand and feeling heart, unto the Well of life; of train-
ing up babes in Christ, in the neglected and unbeaten paths
of Christianitie, with spirituall instructions, predictions, and
caveats, for prevention and safetie against Satans dangerous
insidiations of securitie or horror, formalitie or exorbi-
tancies of zeale, &c. Vnto which, if the man of God doe not
addresse his heart with uprightnesse, prayer, and resolution;
hee shall never bee able to purchase that comfort unto his
owne soule, happinesse, or inexcusablenesse to his auditors,
and that measure of glorie to his great Master in heaven;
which one employed in his most immediate and dearest ser-
vice, being the highest advancement that mortall creatures
upon earth can be raised unto, should, and is bound to de-
sire. Admit a Physician to bee an absolute Aristotelian, Ga-
lienist, Anatomist, Herbalist, excellent in all speculative
accomplishment of his Art; yet except he be furnished with
a further dexteritie, and enabled to take speciall notice of a
mans constitution, the peccant humour, strength of nature,
growth of the disease, and other particular and personall cir-
cumstances, ordinarily observable in all successfull cures;
and thereafter proportion and apply his prescriptions; well
may hee goe for a learned man, but with wise men hee shall
never winne the reputation of a good Physician. Give mee a
Minister admirable for the profoundnesse and varietie of as-
much knowledge as you will let him be as it were a greedy
Incloser, an insatiable Monopolist of all kind of learnings,
both ancient and moderne, of positive, textuall, controversie,
Case-divinitie, with all other speculations of that holy Art;
yet, except he bee further sanctified with an experientiall
insight into the great myserie of Godlinesse, and into the particu-

1. *Isaiah*,
2. *Tim.* 2. 15

particularities of that heavenly Science of saving soules; which (me thinkes) is the addition of a more speciall superiour vigour, that actuating the generalities and contemplations of Divinitie, gives life and soule unto our ministeriall function; except hee desire with Conscience to divide the Word of truth aright, and zealously endeavour to apply himselfe powerfully to the various exigents of mens spirituall states; well may hee carry away the credit of a great Scholler, and famous Preacher, with the greater part: but I doe not see how he shall ever bee able to purchase in the hearts and consciences of discerning Christians, the honour and reverence of a good Pastour. Amongst the rest, one reason, why in this glorious Noonetide of peace and profession, wee have so many Preachers, and little planting of grace, is, because we have so few truly skilfull, and well schooled in the secretes passages, and practice of that high and supernaturall Art of soule-saving. Because the Word is not handled with that conscience, feeling, and affection; but formally, and Eerie-like; for selfe-praise, and private ends.

Now the ordinary conceits which unregenerate men generally entertaine of this second sort of Gods Messengers; is the very same which was habituated in the heart of *Ahab* against *Elias* and *Michaiab*; of those prophane Princes against *Jeremy*; of *Amaziah* against *Amos*; of *Tertullus* against *Paul*: that they are troublers of Israel, Preachers of terrour, Transgressors of policy, unfit to prophesie at the Court, or in the Kings Chappell, pestilent Fellowes, Seditious, Factionists, borne onely to disquiet the world, and vex mens consciences; Where by the way, let mee in a word support and fortifie the fainting resolutions of all faithful Ministers, and true hearted *Nathanaels*; against the disgracefull oppositions and plausible cruelties of the times, by assuring them of the truth of this Principle, in the Schoole of Christ, confirmed by infinite experiences that,

In these dayes of ours, especially which are strangely prophane, & desperately naught, in what man soever, the power

of

1. *King.* 18.
17. & 21. 2.
1. *Cor.* 3. 4.
Amos 7. 13.
Ag. 24. 5.

of grace, Graces of Gods Spirit, undaunted zeale, resolute sinceritie, are more working, eminent and markeable, ordinarily, the more and more implacable, outrageous, and inflamed Opposites shall that man finde, wherefoere hee lives. But let him build upon it, hee is bound, and ought to binde the very utmost rage of the worlds basest insolencies, and indignities; nay, were there charged upon him even whole volumes of most stinging invectives (and contumelies are far greater corraives to generous spirits, and doe more nettle them, then any other outward crosses or wrongs) devised by the exquisitest malice, and pend with the bitterest gall of his most enraged Adversary; yet I say, hee is bound to bind them all as a Crowne unto his head, and joyfully to set, and seale them with prayer and patience upon his heart; as so many glorious testimonies, and infallible assurances, not only of the noblenesse of his courage in Gods cause, and eminency of zeale against the corruptions of the time, here upon earth: but also of a richer reward in heaven, and brighter crowne of immortalicie.

But to the point, to which I have thought this preface a seasonable preparative: though carnall conceits doe commonly out of a naturall disconceitfullnesse, with much gallfull antipathy, distaste the sincerity and powerfulness of conscientious Ministers; yet the formall hypocrite figured unto us by the stony ground, which I place in the highest ranke of unregenerate men, for perfections attainable in that state, may sometimes in some sort, even reverence the *Jeremies*, *Micahaiabs*, and *Iohn Baptists* of the time; I meane those men of God, which deliver his message with conscience, and courage, with power and demonstration of the Spirit; who lifting up their voice like a trumpet, dare, and doe tell the people their transgressions, and the howle of *Isaiah* their sins. In short, who are not men-pleasers in their Ministry; but the servants of Christ; which in the sense of the Apostle, stand opposite and distant with a strong everlasting, and incomparable contradiction.

For the clearing then, and resolving the point, conceive the different

different grounds; and motives of this formall respect to godly Ministers, which springs out of the stony ground, and may be found in an unregenerate man; and that hearty reverence towards them, which is dearely and deeply rooted in the good and honest heart.

The formall Hypocrite may reverence even Gods faith-fullest Messengers thus, and for such causes as these:

I

If he be but naturally of more noble and worthy inclinations, towards the matchlesse fairenesse of the worthiest truth; and suffer reason to carry his affections, without prejudice or partialitie, upon the truest worth; hee shall finde, even out of a morall congruacie, and grounds of common sense, that the most respectfull devotions, and addictions of his heart, are due by right, and by a proportionable observation of different excellencies, to an Ambassadors of God, especially sanctified with holy abilities thereunto; as to the onely Angel upon earth; and noblest creature under the Sunne; and to those secrets of heaven, revealed by the power of his ministerie; which are so transcendent to the depths of nature, and all created inventions, that they ravish even Angelicall understandings with extraordinary admiration and longing. And truth is amiable to ingenuous apprehensions, and (at the first approach and impression) possesses them with a secret lovely ravishment; but if it bee mingled with visible markes of majestic, and divinenesse, as Gods truth is, no marvell though by its ordinary attractivenesse and native excellencie, it draw on an addition of some kind of reverence from more generous mindes, though unregenerate; and better spirited men, though not yet spirituall. So that the man, which doth soundly unfold the sacred mysteries of that supernaturall truth, may even in that regard grow sometimes into a reverent estimation with un sanctified men; who though as yet they want all true and reall interest in those blessed tidings of eternitie and peace, which hee brings from heaven; yet they regard and reverence him for the majestic of that message, which he delivers with integrity and power.

1-Pet. 13.

As

As more colerickes and cruell dispositions, doe many times in a very base and barbarous manner discharge the utmost of their gall; and doe every way their very worst against all sincere Professors of grace; especially the powerfull Planters thereof: so others there are better borne, of more manly breeding, and worthinesse of nature; who doe out of a naturall compassionatenesse, and pang of common humanitie; commiserate the miseries and oppressions of innocency; wheresoever they see it groaning under the insulencies of crueltie and malice. And therefore sith the conscientious Minister is an ordinary & eminent Object, whereon prophanesse, and policy; hatred to be reformed and conformall Poperie; hell and the world, doe execute the extremities of their rage and poyson; these more impartiall and milder-tempered men; though they doe not favour his forwardnesse, or concurre with him in a right conceit of salvation; yet they cannot chuse, but looke upon him (so unworthily vext) with pitying eyes, and morally-melting inclinations of heart. Nay when they further consider in their better mindes, that he is so despitfully laden with variety of wrongs and indignities; and trampled upon as it were, even unto dust, by the feet of pride and unmanly insultations; for no other cause in the world, but because hee labours with sinceritie and zeale, to pull the precious soules of man out of the Devils mouth; and the damnation of hell; and when they see that he stands on his Masters side; and for the glory of his cause and truth, with such patience, constancie; and undauntednesse of spirit; even against his owne particular welfare, the countenance of the world, current of the times, and face of man; they are forced to reverence those high and heroicall resolutions of his; as certaine venerable impressions of Divinitie, and infusions of heaven; though they cannot away with the holy strictnesse of his waies, or heartily love the singularity of his sanctification.

If hee bee of a more politicke and reserved deportment; greedy of popularitie and applause; ambitious after a promiscuous reputation, from all sorts of men; hee may from a generall

Phil. 164.

1 Sam. 15.
30.

generall forme of addresseing and accommodating himselfe with a pleasing convenient carriage to all humours, degrees and professions, proportion and single out (amongst the rest) an artificiall formal respectivenesse, to those faithfull Messengers of God, which hee knowes and acknowledges in his owne conscience, to be truly due by the rules of Divinitie, and royall challenge of heaven; but performs only outwardly, in policy, for by-respects, or private ends; out of the vainnesse (perhaps) and universalitie of his popular ambition; to winde himselfe with a more plausible insinuation into the affections, and to win the good wills, and word of that kind of people also, which in the worlds language are nicknamed Puritans; but in Gods stile are honoured with the Elogie of the ionely excellent upon earth. This happens sometimes, especially, if hee live in a veine of good Christians, and where goodnesse, and godly men (if any place be so blest) bee predominant; and beare the greatest sway. There, because otherwise hee cannot hold correspondence with the good opinions of the best, he joynes and concurs with them (for his credit sake) in outward estimation, and countenancing of the Ministry. Yea, and besides, as I conceive, there may bee (which may bee a further meanes to draw on this reverence) even a true-hearted, secret desire, sometimes in un sanctified hearts, to purchase a good conceit from a gracious man; although they will by no meanes sympathize with him, in sinceritie, either by judgement, or practice; yet if it might be enjoyed, with the sensuall enjoyment of their darling pleasure, and were they any wayes capable of coincidency; they would wish all their hearts and speciall dearestesse, (though perhaps their height of stomacke would disdain, and not descend to the acknowledgement,) embrace his warrant, and allowance for their spirituall state; and could they possibly procure it, they would esteeme his voice, for election into the societie of Saints, the rarest Jewell in the crowne of all their civill credit, and commendations. So it is, that sometimes unregenerate men stumble upon the right way to true reputation.

For

For indeede there was never man upon earth had a good name in the right sense and interpretation; but it was honored with the approbation and testimonie of good men. I would not care a pins end, concerning a true and right estimate of my state towards God; what all unregenerate men in the world (though ennobled with an incomparable concurrence of wisdom, knowledge, policy, greatnesse, or what other remarkable excellencies soever) say, or conceive in the point: for I know they are sturke blind, and cannot see; they are in more then *Egyptian* darkenesse, and cannot possibly comprehend the invisible brightnesse and spirituall glory of sanctified men, and thrice-blessed state of Christianitie. But now in this case, I must tell you, I would infinitely prefer the advised good opinion and dis-affectionate assent of the poorest judicious Christian, before the shining favours, and all those adored influences of Priestly grace, which can possibly flow from the glorious circle of the brightest Imperiall Crowne upon earth.

Fourthly, this impression of reverence towards the best Ministers, that may in some sort for a season, at the least, possesse the heart of the formall Hypocrite; may also spring from that naturall soveraigntie, and powerfull command, which the Word of God, prest with power and conscience, doth exercise over mens consciences. From the dazling astonishment of that invisible piercing light of divine truth, which doth sometimes upon the sudden, rush violently like a flash of lightening, from the mouth of the Minister, into the very inmost closets of his heart; and there discover (not without some horrour) his most secret lusts, and darke hypocrisies. From that sacred character of heavenliness, and awfull terrour, which Gods dreadfull hand doth many times stampe (as it were visibly) upon those men, whom himselfe designs with speciall address, and sanctifies with Ministeriall Grace, to reveale and represent the mysteries of heaven, and his owne great Majestie in that eminent and glorious manner. From a conscious comparing of his owne secret guiltinesse, and duller passages of un-zealousnesse and formality,

formalities, with the searching unfeignableness of their Ministry, and zealefull sinceritie of their life. From a conceit, that a faithfull man of God, by his Ministeriall mediation, doth stand in the gappe against the irruptions of threatned judgements, and deserved vengeance; and by the piercing key of his fervent prayer, unlockes the richest treasures of heaven, for the effusion of all manner blessings, comforts, and protections upon the place where hee lives. Or at the best, from a superficiall sense, and generall apprehension of those many excellent refreshments, and glorious graces, which by their Ministry are shed into, and thine full sweetly upon the sad distressed of truly-troubled soules, and are comfortably conveyed (thorow Christs bloody wounds) into the gasping agonies of bleeding hearts. Though that precious blood never melted his marble heart into teares of true repentance; nor Gods infinite mercie won his hearty affection to the waies of grace; yet hee hath a kind of glimmering hope (but from false and flattering grounds) that a Passion of such unvaluable price, and blessed store-house of unlimited tender-heartedness, should never possibly be stinted, or restrained, before hee have his part in the purchase, and a share in those rich compassions. Especially such in congruity of justice, and probability of Gods proceedings, there is such a large harvest for hell before hee be laid hold on. For his present perfections give him precedencie before notorious sinners, grosse hypocrites, merely civill honest men, backsliders from profession of grace, and a world of wicked men, worse then himselfe.

But whence soever it springs, or what grounds soever it hath, this reverence to Gods faithfull Messengers, in the formall hypocrite, is ordinarily turned into heart-rising against them, in these three cases:

First, when by direction of the very first rule in the sacred mysterie of saving soules, and following that onely method for plantation of grace, chosen, & chalked out unto us by the precedency and practice of the Prophets, Apostles, Christ himselfe, and all those happy Ones, that ever set their hearts,

with

with courage and sinceritie, to the salvation of men; and behaved themselves with dexteritie and conscience, in the Lords harvest; I say, when thus, by the guidance of an holy wisedome, they first begin to lay about them, with the hammer of the Law, amongst a number of stony hearts; and to lay it on with a witnesse, with full weight and iteration of strokes, from the best strength of a spirituall arme, upon the haire scalpe of every one which hates to bee reformed: when hee sees and feels that they wield that two-edged sword, with resolution and power, and send it home with a fearelesse and faithfull hand, even into the very center of a feared conscience, and to the heart of prophannesse and rebellion: when hee findeth by experience, that men can have no ease or rest under their Ministerie; but they are still grating with peircing and terrour upon their guilty consciences, stinging their carnall hearts with sense of those flaming horrors which hang over their heads, and so restlessly tormenting them before their time; I say, then and in this case, he begins to coole the heate, and rebate the edge of his estimation. A distastefull prejudice against such boisterous proceeding, as hee conceits and calls it, begins to juggle out of his affections: that former reverence, and thereupon you shall heare him sometimes out of a pang of formalitie, and selfe-guiltinesse, breake out against them to this sense especially, when himself hath bene lately stung and gauled upon the fore: Though I take such and such to bee well meaning and honest minded men, and can bee content to heare them now and then; yet me thinkes they murre all with too much judgement, and pressing the Law with that peremptorinesse and rigour. I doe not like that they should assume and exercise such severitie and imperiousnesse over mens consciences. These particular applications, and secret singling out of mens finnes, taste too much of malice and private revenge. I will stand unto it, this doctrine of differencing mens spirituall states; of perfections attainable in the state of unregeneration; and how farre a reprobate may goe, and yet bee damned; is able to drive men to despair. They to heare

from
N
them

themselves, in their Sermons, and straighten the way to heaven; as though none should be saved, but the Brethren, and those Christians (as now by an excellencie, they call one another) that reach just the same straine of purity and precisenes which they in their fancifull abstractions erect above the ordinary. Well, well, let them looke unto it, by such affrighting points as these, and dis-heartning the people with fearefull sentences, they may make such wounds in weake consciences, that al the Balm in Gilead, perhaps the precious blood of Christ will never after revive, or bind up and close with comfort, &c.

I would not for a world of gold, give any shadow of justification, or least allowance, to the unseasonable terrifying of any trembling conscience: God forbid. It were prodigious cruelty to powre the wine of wrath, and horror into the mournfull groanings of a bruised spirit. It were a cursed cure and charmed hand was hewed out of the hardest rocke, which can endure to apply a biting corrosive to a bleeding soule. As I dare not uppon penalty of answerableness for the blood of their soules, cry, peace, peace, to unholy men; were they gods upon earth; or promise pardon and pleasure in another world, to any that nestles and nuzzles himselfe sensually & securely in an earthly Paradise, were he an Angel of heave: so I infinitely desire to convey the warmest blood that ever heated the heart of Christ, the sweetest Balme that ever drops from the pen of the blessed Spirit, upon the sacred leaves of the Booke of life; the dearest mercies, that ever rould together the relenting bowels of Gods tenderest compassions, into every broken and wounded heart. For as promises of salvation to a worldling, are like honour to a foole: so errors of the Law, to a truly humbled penitent, are as snow in summer, and raine in harvest, both unseasonably and unseasonable.

And I hope all the wise Ambassadors of God, make conscience of a seasonable revealing unto the sonnes of men, that highest and transcendent excellencie of their Master his mercie. Many glorious expressions and representations whereof, purposely stamped by his owne hand, doe shine
most

most orient and visibly, to every understanding eye; both in this and the other world infinitely beyond all created comprehensions: in all the passages of his Booke; in those joyfull Pallaces of Heaven; in the many capital characters of his goodnesse and bountie, which wee may runne and reade in every leafe, and page, and line of this great Volume of Nature, round about us; in the hourly compassions to his creatures; in those Angelical guards about his chosen; but principally, and farre above all conceit either of man or Angel, in the passion of his Sonne. And these three occasions especially exact from them a discovery of this bottomlesse drench.

1. When they open unto their people his divine Attributes, and unfold with sobrietie the incomprehensibleness of his Being; Mercy then is to march the first, so farre and in that sense, as infinitie admits precedencie; and to take up her leate in the highest Throne; as the fairest flower in his garden of Majestie, the brightest ray that issues out of that unapproachable light, the loveliest Iemine that crownes all his boundlesse, immeasurable, imperiall glory.

Exod. 34.
6, 7.

2. Secondly, in their ordinarie discoveries of the damnablenesse of mens states, and those endlesse woes which are treasured up for them against the day of wrath, they must wisely mingle some lightnings of the Gospel with the thundrings of the Law; some uses of comfort, with those of confusion; markes of sincere Professors, with their distinctive characters of the many sorts of unregenerate men; cordials of compassion, with corrasives of terour. When they are driving desperate sinners, by their denunciations of judgement, towards the brinke of despaire; they must shead into their sinking soules some glympses of mercy upon condition of amendment; and hope of pardon, in case of penitencie. Hopelesse hearts doe curiously afflict themselves with much affected horror and imaginarie hells: which if Satan once see, he plyes the advantage with all the craftines and cruelties of hell: Hee presently by his accursed Alchymie, will turne the least sinfull vanitie into a crying vil-

Esa. 1. 18.
& 55. 7, 8, 9.

lanie; aberrations of youth, into scarlet abominations; every transgression against light of conscience, into sinne against the Holy Ghost. In such a point of spirituall extremitie, he doth strongly suggest, and is eager to perswade a man, that though the armes of Christ, and gates of grace stand wide open for entrance and embracement, untill the Sunne of the naturall life be set; yet in this case, the case is altered: for the period of his gracious day, and turne or time of visitation is expired, and already past: that though the blood of the unspotted Lambe, upon repentance saved even the soules of those that spilt it; yet it belongs not to him: though the promises of life, in the word of truth, bee made unto us, without limitation of time, or exception of sinne; yet he hath no part in them, his name was never writ in the Booke of life, he is out of the degree of election, he stands reprobate unto the covenant of grace, &c. Ministers then, so much as in them lies, must meeete with this malice of Satan, and labour by all meanes to preserve and maintaine the life of hope, and possibilitie of pardon, in heavie hearts, amid their greatest horror. If there bee no hope of being received to grace, there will be no desire to returne into the state of grace. They must be taught and forewarned, that there are two wayes, out of the dreadfull visitations of conscience, and the perplexed straits of a vexed minde: they may either follow *Judas* the cursedst man that ever breathed, from horreur to the halter; and so passe after him out of the hell of a despairing conscience, to the hell of fire and brimstone, burning for ever before the throne of God; which God forbid: or else they may tract Christ Iesus, blessed for ever, by his bloody drops upon the Crosse, which is the right path, and as God would have it. If they take the first, a thousand times better never to have bene: for they dishonour the Majestie of Heaven in the highest degree imaginable, by disrobing God of the brightest beame of his glory, his mercie; and they wilfully and senselessly damne their soules and bodies in the lowest dungeon of the bottomlesse pit, in the very same roome with that incarnate devill the betrayer of Christ.

But

But if they take the second, they are blest that ever they were borne. Never did tender-hearted mother so sweetely lull her dearest infant in her bosome and armes of love after a fall; as the Sonne of God doth in such a case bend his bruised body, even to the expression of bloody drops, with love-liest embracements and compassions, to heale and binde up such broken hearts. Nay, in his esteeme (this is only a pearle for true Penitents, let no swine trample upon it, or stranger take it up) his precious blood is made (as it were) more precious and orient, by covering crimson finnes; if a ground bee first soundly laid with teares of true repentance. And God himselfe is thereby singularly glorified, who then longs the most to shew mercy, when it is needest to bee utterly despaird of. Oh! he holds himselfe mightily honoured, when a poore soule miserably mangled, and hewed and hackt upon, by Satans malice and wounds of sinne, comes bleeding and weeping to the throne of grace, for pardon and comfort. Hee cannot possibly bee better pleased; hee thinks nothing too deare for such an one; were it a draught of the hearts blood of his owne Sonne; be it the delicious *Manna* of his dearest mercies, or the most ravishing comforts of that blessed Spirit. Oh! saith he, out of a pang of that love, which brought Christ Iesus from his bosome, into the bowels of the earth; Oh! saith he, *O thou afflicted and tossed with tempest, that hast no comfort; behold, I will lay thy stones with the Carbuncle, and lay thy foundation with Saphirs, and I will make thy windows of Emeralds, and thy gates shining stones, and all thy borders of pleasant stones.* That is, I will turne thy depths of forrow, into seas of comfort; thy bitter teares, into spirituall triumphs; thy former horrors into heavens of joy. I will fill thy heart with those unmixed pleasures, which no man shall take from thee; thy conscience with peace that passeth all understanding; thy Crowne of life with shining glory, which thy utmost conceit cannot possibly comprehend. At such a time he puts on (as it were) his Imperiall robes; his robes of state; and riseth up with great majestie into his highest and most glorious Throne; to grace and honour, that

Esa. 54. 11.
12.

I may ſo ſpeake, that happie match and marriage of an humbled ſoule unto his only Son. He feaſts thoſe purer ſpirits, the bleſſed Angels, with extraordinary joy, triumphant *Hallelujahs*, and new ſongs of congratulation, at the ſolemnization of theſe ſacred *Nuptials*. So naturall and pleaſing to the incomparable ſweeteneſſe of his mercifull diſpoſition, is ſhewing of compaſſion and pardoning of ſinnes.

3. Thirdly, the moſt naturall and proper object of Gods pietie and commiſeration, is a broken and contrite ſpirit. True penitents onely, are perſons rightly qualified for the pardons of heaven. And therefore the choiſeſt and chiefſt ſeaſon of all, for the Miniſters of God to raine downe reſreſhing ſhowers of mercie from the Throne of Grace, is, when mens hearts are (as it were) chapt, and drie with true-hearted ſorrow, and ſhedding teares for ſinne; ſorely ſcorcht and waſted with ſenſe of that devouring wrath, which is a conſuming fire, and eagerly gaspe for grace, as the parcht and thirſty land for drops of raine. *Oh how faire a thing is mercy in the time of anguiſh and trouble! It is like a cloud of raine that commeth in the time of a drought.* Let the power of the Law firſt breake and bruife, which is a neceſſary preparative for the plantation of grace; and then powre in (and ſpare not) the moſt precious oyle of the ſweeteſt Evangelicall comfort. But many, very many marre all, with miſſing this methode: either for want of ſanctification in themſelves, or ſkill to manage their Maſters buſineſſe; either by reaſon of their ſerving the time, or ſocietie with good fellowes, as they call them, or the like: they audaciouſly bleſſe with cowardly ſilence, or accuſed flatteries, where God himſelfe doth curſe: and all their life long, purpoſely ſpill many a golden viall of the well of life, and largeſt doles of gracious promiſes, upon ſtony hearts and formall Pharifees. Our deare Redeemer, that great Miniſter of the Goſpel, and Mediatour for mercy, teacheth another leſſon, and told us when he was upon earth, that the Lord had annointed him: whereunto? to preach good tidings: but to whom? unto the poore, to binde up the broken-hearted, to preach deli-

verance

verance to the Captives, to comfort all that mourne, to set at libertie them that are bruised; to put a faire flame into the smoking flaxe, and more strength into the bruised reed; to take off with his owne holy hand, the burthen from the backe of all those that grone under the waight of their sins, and to coole their fainting soules with his saving and sacred blood. Bruised spirits and mournfull soules onely, are capable of the comforts of grace and divine compassions. The wise Ambassadors of God then, may bee bold in this point; they have their warrant under the Broad Seale of the King of Heaven, and commission from the Office of his Sonne: if they finde that the Ministry of the Word hath wrought true remorse; and that the hammer of the Law hath stricken thorow the rebellious loynes of prophane obstinacie, and the iron sinewes of sensual pride; if they meet with hearts toucht to the quicke, and consciences ransackt to the bottome: there, chere let them ply it with mercies, and sweetly lull such weary soules in the softest armes of tenderesse, rest, peace, and all heavenly delicacies. A concurrence of their best eloquence, ferventest prayer, spirituall experience, and compassionate feeling, is too little to comfort in such a case. Let them let such mourners in Sion know, that if they waite but a little with patience, longings, and those unutterable groanes, in the Word of life and truth; they shall have ease, & drink their fills out of the river of the pleasures of God. Yet a very little while, and he that shall come, he will come & will not carry; and when he comes, he will bring with him a pardon writ by Gods owne hand, with the blood of Christ, and seale it unto their soules by his speciall sanctifying power, with such a strong and everlasting impression, that neither man nor devill, the strength of hell, or length of eternitie, shall ever be able to unloose.

These things are so: Gods Messengers are Ministers of mercy, in such points as I have pointed at: but yet for all this, the formall Hypocrite must not carry it away so. For the truth is, formall Professours censure with such severitie, and fretting; and with much disdain and indignation cry

out against pressing the Law, and preaching of judgements; particular piercing application, and torturing mens consciences with amazements and feare; because (if a conscionable course of preaching goe for current) they are cast and condemned; and if the way to heaven bee so narrow, (as indeede it is, if Christ Iesus bee of any credit with them) they must never come there; except in the meane time they come on to the forwardnesse of the Saints; and that true-hearted holinesse, without which no man shall ever see the face of God. Hence it is, that besides their own secret distaste, and reluctance, they labour with much prophane and boisterous opposition to bring the faithfulllest Pastours of Gods people into disgrace and dis-account; as though they were fellowes of furious spirits; sennes onely of thunder and lightning; Doctors of despaire, and unmercifull dispensers of damnation. Nay, ordinarily these men exclaime with more discontent and clamour, against preaching of judgements for sinne, then notorious sinners: for these many times (out of a sense of their guiltinesse, and with an ingenuous acknowledgement) confesse them to be just: but put them off with a flattering presumptuous conceit that God is mercifull; or reservation to repent hereafter, or with a purpose for the present to become new-men, though such holy motions are soone after drowned in the prophane revellings of good-fellowship: but the other out of a proud error, of mistaking their spirituall states, and Pharisaicall confidence, justifie themselves; and would gladly perswade their hearts, that inward astonishments and apprehensions of terrour in such cases, arise rather from the dis tempered terrifying zeale of the Preacher, and unseasonable pressing of judgement, then from the sting of their guilty consciences, and invisible finger of an angry and displeased God.

To deale plainly, this is the very true cause of their impotent out-cries and complaints, that these preciser Preachers come still with nothing but damnation and vengeance: out of their lowre and imperious austeritie, cast nothing but wild-fire, brimstone, and gunpowder, into the consciences of

men,

men, and take the ready way to drive them to despair: Whereas God knowes, if they were fitted for mercie; would they submit the naturall pride of their guilefull hearts, with humilitie, & unreservednesse to the soveraignty of the Word, and simplicitie of the Saints; they would with all their hearts powre whole Oceans of softest oyle into their wounded soules, and fill their bruised spirits with a joyfull confluence of all the precious sufferings of Christ; promises of life, comforts of grace, mercies of God, and joyes of heaven. What comfort in the world can any Minister have in vexing mens consciences, and standing at slaves end with the whole world? but that they dare not (for the life of their soule) bee false to their greate Lord and Sovereigne; and doe heartily thirst to draw their brethren out of hell, and to save their immortall soules out of those everlasting flames. To conclude the point; they cast unto themselves in the mould of their worldly wisdom, a religious mediocritie; and pitch with resolution and securitie upon a measure of profession and degree of zeale, compatible with their maine carnall contentment; and that must bee a competent sufficiency of holinesse for heaven, and serve their turne for salvation. Which glorious formalitie, if Gods Messenger out of a zealous impatience against luke-warmenesse, transgresse and censure, and square not with an exact proportion all his resolutions and applications from the Word therunto; hee speaks, in their sense, either not to the purpose, out of private humour, or too imperiously.

These distempered boysterous exclamations, or at least, secret impatience and fretfulness against conscionable pressing the Law, and just dehoucement of judgements for sin, is a common marke for the formall Hypocrite, with all sorts of unregenerate men; and constant propertie of all the Sons of Adam, while they yet lye softly reposed upon their beds of pleasure and hate to bee reformed, for such causes as these:

1. They thinke themselves all the while arraigned at the barre of God. Their gauled consciences cry guiltie.

The

The sound of feares and cries of vengeance are in their eares, and their hearts stricken thorow (with slavish horror) tremble as the leaves of the Forrest that are shaken with the winde: except they have paved them with obstinacie and Atheisme, and made them like the high wayes, and Satans ordinary roads.

2. They have no shelter under the shadow of the most High no succour under the wings of Christ, from the plagues of God, and curses of the Law. They cannot yet pleade any priviledge or protection by the blood of the Lambe, from the poison, sting and endlesse vengeance of those woefull judgements and cutting confusions, which are justly prest upon their guilty consciences, for their unmortified lusts.

3. If the whole counsell and just wrath of God bee faithfully and impartially ripe up and revealed against them in this kinde; the Angelicall delusions of Satan; and the damnableness of their present condition will bee cleere discovered unto their consciences. For a seasonable, and sincere division of the Word of Life and Truth, doth piercingly, and powerfully divide betweene the Soule and the Spirit, the joynts and the marrow, and never either justifies any unregenerate man, or condemnes the just. And therefore hee that rests either in the state of notoriousnesse, or meere civill honesty without any addition of supernaturall and saving grace; or grosse hypocrisie; or Apostacie, or luke-warme profession, or any other degree of unregeneration, shall bee sure (if hee live under a constant and conscionable meanes) now and then to receive a shrewd-knocke upon his guilty conscience by the hammer of the Law, from the hand of a faithfull Teacher; which cannot chuse but goe full heavie unto his heart, except it be sealed up by the spirit of slumber with obduration, and senselesnesse against the day of vengeance; and must needs marre his mirth, and all pleasures of earth, with a most bitter dreadfull mixture of slavish feare, and apprehensions of Hell.

4. Preaching, and pressing the Law, is principally either for dejection of the heart with remorse for sinne, or direction

tion of the life by rules of grace: they can endure and digest neither.

5. Their consciences ordinarily are ever fresh bleeding, and still gauled with too violent stretching and enlargement, and with the hard sitting of their bosome sinne at the least: and therefore they easily grow reluctant and ragefull, when they are grated upon by the searching power of an holy, and soule-saving severitie; and vexed to the quick with the particular discovery of their hypocrisie, and digging into their sinfull sores. Hence it is, that many times proud, and prophane men fasten upon the best Ministers, even for their faithfulness in Ministeriall duties, the veriest dunghill indignities (pardon the phrase, it expresseth not halfe their vilenesse) and foulest inhumanities, that the most contemptible basenesse, and extremest malice can possibly devise, or an ingenuous Pagan thinke upon, without a great deale of indignation. Thou speakest falsely, say all the proud men un to blessed *Jeremie*, when he had ended his thundering and threatening Sermon against them: *Jerem. 43. 2. Then spake Azariah the sonne of Hoshaiah, and Ionashah the sonne of Karean, and all the proudmen, saying to Jeremie: Thou liest: Execrable blasphemie, prodigious villanie: Dust and ashes, nay, incarnate Devils, to give the lye, by consequent at the least, (I speake it not without horror) to God Almighty! And above others, great men (without grace) finde preaching the Law most painfull to their prophane hearts; because they have the greatest power and pleasures, and indeed their portion in this world. Hence it was, that when *Iehudi* *Ier. 26. 23.* had read three or foure leaves of those cutting Sermons of comminations, and curses against *Juda* and *Israel*; the King stampet, and raged, and cut the roule with the penknife, and cast it into the fire that was on the hearth, untill all the roule was consumed in the fire that was on the hearth. And that *Amaziah* discharged *Amos* of the Court, and silenced him from speaking any more in the Kings Chappell, *Amos 7. 13.* And that, that unhappie *Felix*, when *Paul* opposed, and applied to his covetous, carnall, and carelesse humour,*

move a terrifying discourse of righteousness, temperance, and judgement to come, cut him off in the current of his speech, and dismiss him unto a more convenient time, and better leisure, *1 Th. 4. 26.* So let are prophane great Ones to bee troubled in conscience, and tormented before their time.

2. A second case, wherein this reverence, which may sometimes bee found in the formall hypocrite to Gods faithfull Messengers, changed into heart-riuing against them, is; when by the searching power of the Word, they have singled out his besome mine, and have it in pursuite and chase, with all those fierce and fearefull armies of devouring plagues, and certaine vengeance which dog it at the heeles. He can digest well enough, with good attention and patience, the debatement of a Controversie, or Common-place; approve and applaud generall discourses, and unsearching Sermons; especially if they taste something extraordinarily of fulnesse of reading, or finenesse of conceit; be made up with some affected mixture of choicest humane learning, and commend to the eares of the Auditor, the excesse and excellencie of some rarer naturall parts. His heart may sometimes even dance and leape within him for joy, not without some outward visible representations, when hee shall heare the infinitenesse of Gods mercie; unvaluablenesse of Christs bloodshed; preciousnesse of the promises of life; unconceivablenesse of those pleasures above; and such other points of exultation and comfort, with a passionate and powerfull eloquence expressed something to the life, and feelingly amplified. Although such inward transitory lightnings in him, spring not from the speciall apprehension of any true reall interest in those joyfull tydings; but from the naturall moovingnesse of the matter, or the vanishing flashes of a temporary faith, or the like. Nay, yet further, hee may tolerate with reasonable contentment and ease, the zealous exagitation of other hatefull villanies; the discoverie and damnation of any other corruption: so that onely his darling pleasure be let alone; his master sin not meddled with.

Let

Let us suppose the sinne of his-bosome, to bee the brutish pleasures of uncleannesse; and that to him it is an earthly Paradise, to feede his ragefull lust with greedinesse and delight; at least upon speculative wantonnesse and adulteries, of the heart: Now in this case, if the Ministers of God onely forbear to beate upon this point; if they take heede that they rough not this sore, they may be bold at their pleasure, in ogher denunciations of terroure, and take libertie (with his good leave) to pursue other sinnes, with as great zeale and detestation as they will. They may still the mercilesse Vsurer that he is infamously guilty of that sinne, of which a converted Jew, an honest Heathen, or tolerable Turke, would be ashamed and remorsefull: stigmatized by joynt-consent of charitable hearts, and strongest current of best Divinitie, with a brand of extraordinarie hatefulnessse, hard-heartednesse and crueltie: which at this day doth shrewdly shake the strong sinewes of this great Kingdome; like a fretting canker, with a plausible invisible consumption, doth daily waste the states, sucke the blood, and eate the lives of many poore distressed Ones in this land; file townes and Cities with unprofitable persons, and the Countrey with miseries and inhumanities. Nay, and let carnall reason, covetous humours, supercilious, obstinate imperiousnesse, fret and contradict, rage, and reclaime as long as they will, to set aside provocation of Gods plagues, and consideration of pietie; even in the sense of nature, and morall conscience, it casts an aspersion of inextinguishable shame and dishonour upon the ancient glory of this incomparable Citie. It is very strange, that such ravenous Harpies and Vicious Vultures, (for so even Paganisme stiled them by the light of reason), should audaciously roust especially on high, in the Eagles nest, this Imperill Grove and seate of Majestie! They may tell the Drunkard, that he is a voluntary Devill, the common shame of nature; the great reproch and prodigious disgrace of mankinde; that by turning himselfe into a barrell or a beast, doth (with intolerable indignitie) swinishly overturne, and disanimate that noblest thing, next unto an Angelicall nature

ture, the understanding power of the soule, which the hand of God by a royall selfe resemblance hath most undervaluedly stamped upon him. And for which (without timely repentance) he will turne hereafter into the vilest and most tormented creature, next unto the Devil & the damned spirits. Let him goe on awhile in his swaggering humour, and out of an accursed gallantnesse of a scornetall spirit, crowne himselfe with Rose-buds; in this spring of his strength to powre in strong drinke; let him drowne his overheated rage, his melanchollic fies, dumps of sadnesse, indeede sometimes the stinging bitings of that gnawing worme, which is breeding in his conscience (except Satans hot iron hath feared it away;) let him, I say, drowne these distemperd and peccant humours of good fellowship, in Ale-houses, Taverns, the Pest-houses of Players; & in other such furious Conventicles of boysterousnesse and vanitie: yet let him know, that if hee goe on, his day is coming; he shall be shortly drunke with a wiewesse; hee shall bee drunke; but not with wine; he shall stagger, but not by strong drinke; he shall be drunke even with the wrath and vengeance of God; and spee and fall, and never rise againe. A number of fearefull woes stand registred against him by the ministerie of the Prophets; let him reare those leaves out of Gods booke, and trauers from the sacred pen of that never-erring Spirit; or else assuredly they shall all lye upon all impenitent drunkards, to the utmost extremitie and least sparke of those everlasting flames; as sure as God is in heaven, curses in His Booke, drunkards upon earth, and plagues in hell. They may tell the depopulating Incloser, that he is sure worse then a robbing murderer on Shooters hill: for besides the villanous destruction of Gods people, and the Kings subjects, the intolerable weakning of the strength, and glory of this Kingdom, in a very hie and horrible degree, (for the wisest King that ever lived hath told us; that the honour of a King is in the multitude of people, and that the King consisteth by the people that is vnder him) so that depopulation, and decay of tillage, the cursed broode of bloody Inclosure, are very cut-throats

Esa. 5. 18.
32. and 38.
1. &c.

Pro. 14. 28.
Eccle. 5. 8.

of Majestie, and confusion of states imperiall; and I dare say, setting aside the provocation of divine vengeance, they hold a strong counter-motion and oppositions to sounder policies of state, and wiser depths of Monarchy; I say, besides these publike mischieves, this man-eating *Canniball* doth as farre surpass the blond-sucker by the high way, in infliction of tortures, as a Spanish Inquisitour an ordinary hang-man: the one dispatches a man in a moment, and puts him out of his paine upon the sudden; the other addes leisure and lingering to a dying life, and living death, that men may seele they die. Certainly it were farre more mercifull and tolerable, that such oppressing Giants should knocke those poore people in the heads in their houses, before they turne them out of their ancient home; then so cruelly expose them to bee wasted by little and little, and by degrees bee devoured of miserie and want: Which is a kind of death, as farre more mercifull and tormenting then the former; as hanging in chains alive, then beheading. They may tell the Swearer, that hee already speaks the language of Hell, and therefore his naturall place is that infernall pit. That the oath is no sooner out of his mouth, but hee is like a theefe condemned to the gallows, and wearing his halter ready to be hanged; so speaks an holy Father, nay, in a thousand times more cursed case, for *ipse factus*, sentence of endless death is past upon him, by that highest Judge, which will hold no man guiltlesse that takes his name in vaine. With what face will our desperate swaggerers be able to looke Christ Iesus in the face at that great and searefull day; or for pardon in his passion, see they have so many times dyed their tongues red in that precious blood, by their bloody oaths; and with iteration of more then Jewish cursing, so often crucified the glorified body of the Sonne of God with their damned blasphemies? They may terrifie the rich Ones of the world with those flaming words of the Apostle: *See to now, ye rich men, weep and howle for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten: your gold and silver is canke-*

Iam. 5. 2, 3

1 King. 22.
27, 32.

1 Macca. 9.

Eccl. 7. 20.

red, and the rust of them shall be a witness against you; and shall eat your flesh as it were fire: yet have heaped up treasure for the last dayes. And with that other dreadfull doome, 1. Cor. 6. 7. No covetous man shall ever come into the kingdome of God. They may tell the persecutors of the wayes of God, that though in the meane time they domineere with unappeasable insolencies over the sinceritie of the Saints, and prosper for a while in the passages of bloud; yet their damnation sleepest not; the Lord will shortly pay them home with the bloud of wrath and jealousie. Not long after that ~~that~~ had commanded the blessed Prophet *Nichaias* to prison, there to be fed with bread of affliction, and water of affliction; were the dogges fed with his princely (though prophane) bloud, in the poole of *Samaria*. When *Antiochus* (to whose crueltie against grace, they are all in some degree ascribed *Antitypes*) was riding post towards *Jerusalem* with bloud in his heart, murder in his hands, and threats in his mouth; even then the Lord Almighty, the God of *Israel* smote him with inevitable and invincible plague: so that the worms came out of the body of this wicked man in abundance; and while he was alive, his flesh fell off for paine and sorrow; and all his worme was grievous to the smell. They thinke they do God worthy service, by suppressing the power of his truth, and profession of zeale; but they are indeede the notorious champions for Satan, and the confusions of hell, that breathe upon the earth. Thus, and in this sort, may the Minister of God proceed, & pursue (with denunciations of Gods judgements, and just indignation) these and such other crimson abominations, and crying villanies of these last and worst times; which do amongst us at this day, with prodigious impudencie; and with such fore-head very fearfully even deface the Sunne, and brand themselves with an high hand against the Majestie of Heaven: and that with the good attention, patience, approbation, and (perhaps) applause of the formal hypocrite. And the rather, because hee thinks, that neither the world abroad doth censure him with open infamie; nor so much as the conceits of the present hearers,

hearers, by the secret application, suspect him for any such sin; neither, it may be, doth he indeede feelee the current of his carnall affections runne that way, or the sensuall addictions of his heart so endeared to the wicked pleasures thereof. But come once to the discouerie and damnation of lustfulness, which we suppose to be his beloved and bosome sinne; and let that terrifying Text, *Heb. 13. 4. Whoremongers and adulterers: God will judge;* bee prest upon his conscience particularly, and with power; and then hee begins to startle and stirre, and to take on with much inward repining and distastefull indignation. For he is vext at once with the snare of an invisible sting for that sinfull pleasure, which is the darling of his sensuall delights, many times much dearer then life it selfe; and if it bee noised and knowne abroad, with sense of publike shame; which mainely crosses his ambitious Pharisaeicall thirst after plausiblenesse and acceptation with the world; and his vaine desires of the attaineement of a Christian reputation, and dispensation to continue in a scandalous sinne; of a good opinion from the best men, and a faint-hearted inconstancy to the best things; which are ever incapable of concurrence, or composibilitie. A powerfull Ministry pregnant with spirituall penetration and life, and mannaged with the feeling eloquence of some *John Baptist*, or Sonne of thunder, may for a time stirre up and amaze his duller and unzealous apprehensions with its majestic and diuinenesse; so that hee may heare him gladly, not without some admiration and applause; reforme his wayes in many things, after his religious instructions; and reverence the noblenesse of his resolutions; in quitting himselfe like a man, in his Masters businesse: but let once that man of God charge the edge of his spirituall sword upon the head of his particular reigning sinne; and with the searching light of the Word of life discover that corner of the heart, where in his darling pleasure lurkes; and then hee is quite lost for any longer love that way; all is utterly mard for any more respect to Ministers of that frame. For carnall hearts having no true hope, or reall interest, in those sound and la-

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O sting

sting joyes above, cannot without extraordinarie vexation, and impatiencie, heare of parting from the possession of the present pleasures of that speciall sinne; especially, to which by an individuall pronenesse of naturall corruption, sensuall choyce, and long custome, they have beene longingly addicted, and desperately drowned in. All humane desires are naturally very covetous of contentment; if they doe not feelingly taste spirituall, and that of heaven, they will rest unremovably upon carnall and earthly; if they have it not in the assurance of a Crowne of life hereafter, they will in the meane time, restlessly hunt after it, and graspe it moore greedily in the comforts of this life. Upon such occasion therefore, the false heart of the formall hypocrite being thus pierced to the quicke by a particular and seasonable discoverie of its sweete sinne, and unresolved to repent, and leave it, doth presently begin to dislodge by little and little all former liking of such a faithfull Physician of the soule, (for his goodnesse in this kinde, as all other of every unregenerate mans is, is like the morning dew, full of uncertainties, inconsistencies, irresolutions and recidivation.) The cold comfort hee conceives by such plaine dealing, doth quickly quench the formall heate of his former affection. The inflamed zeale of the godly Minister, in labouring particularly to cleave his beloved sinne from his bosome by the sword of the Spirit, doth easily dissolve his reserved and temporary reverence, into hatred, malice and contempt. For it falls out, many times in this case, that if the conscionable Messenger of God daily digge into, and dwell upon his conscience in such a heart-vexing and distastefull point; and Sabbath after Sabbath, Sermon upon Sermon, powerfully presse him with the bitter sense and painefull cogitations of the cursednesse of his present condition, for continuing in his darling delight, being now cleerely discovered unto him by the light of the Ministry, and peremptorily damned by the booke of life: he either turnes Christian upon it, and happily passeth out of formall Profession, into the Paradise of Grace; which is something rare, because he is resolved that he is in the right way.

way already; or else (which is more ordinary) he afterwards proves a Persecutor; though not of Protestancie in generall; yet of the power of Religion, under the name of precisenesse; and of that true-hearted holinesse, without which no man shall ever see the Lords face, under the title of Hypocrisie. For you must know that a man may bee a Patron of saving truth; and yet a persecutor of sanctification; a Defender of our doctrine, and an Oppressour of sinceritie; an enemy to Poperie, and a friend to prophaneenesse. So that certaine it is (upon this occasion, and admission of the instance wherein I have insisted) the formall hypocrite may come at length to that reprobate passe, and ragefull humour, that he may even bitterly persecute with slanders, disgraces, and his utmost of malice and revenge, the conscionablenesse of that man, and powerfullnesse of that Ministry, which he hath formerly heeded and revered. And commonly such a fellow afterward is transported with greater spight, and more enraged with imaginations of aversion and hate, against the Preachers of sinceritie, and practisers of Grace, then Professours of Gracelesnesse. For he which professeth the wayes of God falsely, or formally, is ordinarily more bitter, violent, and cruell to a true Christian, then Pagans and profest Opposites. *Pilate* was more pittifull and kinde unto *Christ*; then the *Pharises*. *Felix* more favourable and friendly to *Paul*; then the high Priest. It were better bee a Gally-slave to a Turke then under the Spanish inquisition. I would rather fall into the hands of a swaggering Good-fellow and notorious sinner, in a point of danger, or disgrace; then stand to the mercie of a formall Professour, and proud Pharisee. Though the notorious sinner bee further distant from the Christian in degrees of some kindes of goodnesse, then the formall Hypocrite; yet many times he is not so opposite in extremitie of malice and height of disdain. Amongst all sorts of differences, dis-affections, & strange antipathies; (which by the deserved curse of sinne, mingle themselves with the natures and negotiations of the sonnes of *Adam*.) there is none holds a stronger and more incompatible op-

AG. 24. 23.
& 23. 24.

Esa. 5. 21.

Pro. 26. 12.

Pro. 27. 22.

Rom. 12.

11.

Psal. 14. 4.

Mat. 5. 8.

1 Ioh. 3. 3.

Eph. 4. 15

Apostolicall pre-

sentation.

Mat. 5. 47.

Mat. 11.

12.

Luk. 12. 24

Apostolicall pre-

sentation, &c.

Mat. 5. 10.

position and divorce, then that which is betwixt those; who with confidence and perswasion they are right, take crosse wayes towards the Kingdome of Heaven. And therefore the formall Hypocrite, turning Traitor to true Professours, doth many times take on; and rage more against them; then the open and infamous Offender. For this latter thinks himselfe wrong, and sometimes will not sticke to confesse it; on- ly comforts his heart in the meane time by making God all of mercie, and with a secret reservation, and resolution, to repent hereafter: but the former, being dangerously wise in his owne eyes, and prudent in his owne sight for matters of salvation, stormes that any man should censure him for un- foundnesse of his spirituall state, and is as resolute he shall go to heaven, as well as the purest and precisest of them all. Which groundlesse selfe-conceit makes him both more mi- serable in himselfe, and uncapable of saving grace; for there is more hope of a foole, then of him that is wise in his owne conceit; and though thou bray a foole in a mortar, yet shall not his folly depart from him: and also more malicious a- gainst the waies of sinceritie, and zealefulnesse of the Saints; because their forwardnesse condemnes his formalitie; and the gracious light of their holy life, cleerely discovers unto him the truth of his spirituall darkenesse; and damnation of his present state.

3. Thirdly, that reverence and respectfull carriage to godly Ministers, which may sometimes be found in the formall Hypocrite, doth grow towards distaste & dis-affecti- on; when they presse them by the powerfull sense; and piercing application of some quickning Scriptures, to a fervencie in spirit, & puritie of heart; & precisenesse in their walking; & super- naturall singularitie above ordinary; and morall perfec- tions; excellencie of zeale; and a sacred violence in pur- suite of the crowne of life; to a holy strictnesse, extraordi- nary striving to enter in at the strait gate; and transcendent eminencie over the formall righteousnesse of the Scribes and Pharisees, to a neerer familiaritie with God; by prayer, daily examination of the conscience, private humiliations;

meditation

s O

meditation

meditation upon the enlesse duration in a second life; to a narrow watch over the stirrings and imaginations of the heart, and expression of holinesse in all the passages of both their callings, zealousnesse as a counter-poyson to the bathsome potion of luke warmnes, and to other set and solemne exercises, of mortification, sanctified elevations of feeling hearts, executions of grace, and practises of sinceritie. Points and ponderations of which nature, are ordinarily unto him so many secret seedes of indignation and discontentment; and many times breede in his formall heart and cold affections, exasperation and estrangement; if not meditations of persecution and revenge. Sanctification, precisenesse, puritie, holinesse, zeale, strictnesse, power of godlinesse, spirituall men, holy Brethren, Saints in Christ, communion of Christians, Godly conferences, conceived prayers, sanctifying the Sabbath, Family-exercises, exercise of fasting, and mortifying humiliations, and such like; are commonly to men of this temporizing temper, and luke warme constitution, termes of secret terrour, and open taunting. Vpon sad and solitary aduise ment with their owne fearefull thoughts, they may justly strike thorow their hearts with invisible trembling; because in their milder and sober moode towards Gods children, and calmer conceits of sanctified courses, they must needs confesse (out of their certaine knowledge) that those glorious Attributes of the wayes of God, and honourable badges of the Saints, are the very language of the holy Ghost in the Booke of life, and the inseparable everlasting Attributes of Christianitie: and yet they hide and feele in their owne consciences, that their hearts stand against them, that they are neither true-hearted practitioners, or partakers of them. And sometimes also when the spirit of prophane scornfulnesse against sinceritie stirres in them, especially amongst their companions; and comforts in spiritual coldnesse; they villanously sport themselves with them, and make them the matter of their hatefull and accursed jests; that so they may keepe under all they can, in distinction and contempt the faithfull Professors and Practi-

1 Pet. 1. 15.

1 Rev. 3. 19.

less thereof, whom naturally they heartily hate; and also seeme thereby to beare out the heartlesse flourish of their owne formalitie with greater braverie. Hereupon it is, that if they take the child of God but tripping in the least infirmity, against which too (perhaps) he strives and prayes with many teares and heartfull ejaculations; slipping only in some unadvised and precipitant passages of his negotiations amongst men, and that (perhaps) not for want of conscience, but acquaintance with the world; not with purpose to offend, wrong, or grieve any body; but for timorousnesse of being insnared in the coozening traps of covetous worldlings; failing but in the observation of some civill ceremonie, and complementall observance, which hee omits (perhaps) not of surlesse and pride, but for feare of growing into too much uncomfortable neerenesse, and unwarrantable serviceablenesse to unsanctified greatnesse, or the like; I say, if they take him tardy but in some such lesser aberration, hauld at length into their knowledge by the cords of malice, their ordinary Intelligencer, and Informer in such affaires, after much greedy watchfulnesse and curious prying into his wayes; or by the blasting insinuations of some invenomed slanderous tongue: O then they take on immeasurably, then they cry out and exclaime: These are your men of the Spirit, these are the holy brethren, these are your precise Fellows, these are they which make such shew of puritie and forwardnesse: you see now what they are, when matters come out, and their dealings are discovered; when it comes to the triall indeed, or to a matter of commoditie, &c. Are not they proud, are not they malicious, are not they hard-hearted and covetous as well as others? &c. When by the mercies of God (in their sense) they are neither so, nor for:

* AG 24.
Tertullus
calls Paul
a pestilent
fellow:
How truly
think you?

* but such censures as these are very often the mere evaporations of pure malice, and the bitter ebullitions and overflowings of their gall.

It is strange to see and consider, how men of this world, in the ruffe and flower of their earthly prosperities, pleasures and jollities, fill their carnall hearts, even brimmed full

with

with scornfullnesse, disclaime, and many imaged prejudices, against the holy simplicitie of the Saints, and stricter wayes of salvation: they swell so big, with their owne naturall inbred malice, edged and enegred by the divels bitter empoisoned *Dose* of contempt and pride, that many times it burts out upon the humbled oppressed innocencies of Gods children, like a mightie torrent, with mercilesse inundations of many intolerable vexations, disgraces and crueltie. While with many securefull & sensuall yawnings, they lye stretching themselves upon their beds of Ivory, and sit softly in the scorners chaire, oriently crowned with buds of Roses, and pleasures of gold: while they stand strongly supported by the arme of flesh, in a prosperous pursuite of their own wares, and merrily swim downe the current of the times, with full saile in a hot gleame of worldly glory, they breake out with much thundering and stormie lowernesse, into many boisterous and bitter outcries against precisenesse, as they call it, and precise fellowes, and with a disdainfull overlinesse, & censorious eye, looke upon the zealous passages and sanctified singularities of the Christian life; as though they were but exorbitant inventions and affectations of hypocrisie and humour. I am perswaded there was never poore persecuted word, since malice against God first seized upon the damned angels; and the graces of Heaven dwelt in the heart of man: that passed through the mouthes of all sorts of unregenerate men, with more distastefulnes, & gnashing of teeth, then the name of *Puritan* doth at this day: which notwithstanding as it is now commonly *meant, & ordinarily proceeds from the spleene and spirit of prophaneesse & good fellowship, is an honorable nickname, that I may so speake, of Christianitie and grace. And yet for all this, I dare say there is none of

* And even in these times the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although hee a ciddle not with matters of State, or discipline, or Ceremonies: (As for example, if a Minister diligently

preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle, *Hee seeth to please men, I am not the servant of Christ, Gal. 1. 10.* Or if a private Christian makes conscience of twearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) Hee shall straight way be condemned for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c. Doctor *Downe* in his Sermon at Spittle, called *Abraham's trial*: pag. 73.

them all, but when they shall come unto their beds of death, (and God knowes how soone the securest may be arrested by that inexorable Sergeant) and are to grapple immediately with the painefull terrors of the *King of feare*, and to stand or fall to the dreadfull tribunall of the living God; before which none shall ever appeare with comfort, or be dismist with glory, but those which bring thither holines, and sincere hearts; I say, there is none of them, though now out of a selfe-conceited supercilious insolencie, they brow-beate their brethren with many big lookes; and rage like imperious Lyons against the Lambes of Christ; but then, when pleasures, honours, riches, greatnesse, friends, Physicians and all other worldly comforts besides forsake them; and they see in the bitterness of their vexed spirits, all their former earthly glory and delights of flesh ready to sinke with them into the grave, and to be buried everlastingly in those blacke and cruell habitations; but then (I say) except the Lord suffer them to fall into the fiery Lake with senselesse hearts, and seared consciences, would give ten thousand worlds, were they all turned into gold, pleasures, and imperial Crownes; to chaige their former countes of vanitie, ambition, sensualities, worldlinesse, and good fellowship, into a life of an holy precisenesse, strictnesse, singlerie and salvation.

Oh! when the Heavens shall shrivell together like a scroll, and the whole frame of Nature flame about their eares; when the great and mighty hills shall start out of their places like frighted men, and the fearefull reprobate cry and call upon this mountaine, and that rocke, to fall upon him; when as no Dromedary of Egypt, nor wings of the morning shall bee able to carry them out of the reach of Gods revenging hand; no top of Carmel, no depth of the Sea, or bottome of Hell, to hide him from the presence of him which sits upon the Throne, and from the wrath of the Lambe; no rocke, nor mountaine, nor the great body of the whole Earth, to cover them from that unresistable power which laid the foundations of them; no arme of flesh, or Armies of Angels to protect him from those infinite rivers of brim-

stone.

stone, which shall be kept in everlasting flame by the anger of God : when their poore and wofull soules shall infinitely desire rather to returne into the loathed darkenesse of not being, and to be hid for ever in the most abhorred state of annihilation; then now to become the everliving Objects of that unquenchable wrath, which they shall never bee able either to avoide or abide; and to bee chained up by the omnipotent hand of God amongst the damned spirits, in a place of flames and perpetuall darkenesse, where is torment without end, and past imagination : I say, at that dreadfull day, (and that day will come) what doe you thinke would they give for part in that puritie, which now they persecute, and for the comforts of true-hearted holinesse that now they hate? and yet without which, as it will clearly appeare, when matters are brought before that high and everlasting Iudge, none shall ever see the Lord, or dwell in the joyes of eternitie?

Mat. 5. 8.
Heb. 12. 14.

Nay, I verily thinke, there are no desperate despisers of Godlinesse, or formall Opposites to Grace, which doe now (out of the naturall blindnesse of their understandings, affected pride of heart, or unmoveable love to earthly pleasures) hold holinesse to bee hypocrisie, sanctification singularitie, practice of sinceritie too much precisenesse, the great things of the Law, as a strange thing : but when the pit of destruction hath once shut her mouth upon them, and they are sunk irrecoverably into that Dungeon of fire, would bee content with all their hearts to live a million of yeeres, as precisely as ever Saint did upon earth (I meane it still in abstinence from sinne, and zealous pursuite of the wayes of God) to redeeme but one moment of that most intolerable hellish torture; the sting and extremitie of which they must endure everlastingly, without remedie, ease or end.

Thus farre I have waded in the discovery of some grounds and motives, whereupon the formall hypocrite may reverence and observe Gods faithfull Messengers; and some cases wherein hee ordinarily growes by little and little into disaffection and disconceit; if not to persecution, and boy-
ferous

sterous Opposition against their powerfull, searching, and quickning ministerie. Now take notice of some inducements and reasons more peculiar, and individuall to the Christian, of that heartie reverence towards godly Ministers, which is deeply rooted in his good and honest heart.

Onely in a word, for feare of mistaking, and error in the point, let me interpose this premonition by the way : In this passage of reverence performable to the sincerest Pastours, I must suppose, and doe consider Gods child in his ordinary course of sanctified carriage, and kindly temper of his spirituall constitution; the current of Christianitie running cleare betweene them. For sometimes the purer streames of their Christian love may for a time bee troubled with the muddie mixture of some distempered overflowing passions; the kinder passages of mutuall respects one unto another, dammed up by the Devils malice; the dearer light of their comfortable communion, intercepted by some crossing earthly interposition of the old man.

It is cleare by too many woful experiences, that differences may arise betwixt Gods dearest children, especiall about things indifferent, which though they be originally inherent in the judgement, yet by consequent and sympathy they breede many times (except there be a great deale of humble charitie, and gracious humilitie on both sides) some aversion and coldnesse in the affections. Neither so onely, but sometimes also alienation is wrought immediately upo their affections, without intercedencie of dissention in Opinion. Satan gaines very much by the disunion of Christian hearts, and the falling out of those which have given their names to religion; and therefore hee leaves no way of tentation unattempted, no hellish policie unpractised to set such at odds. He labours mightily, and prodigiously prevayles at this day, by vexing their judgements with Opinionativeness, selfe-conceited speculations, and thoughts of *Separation*, to drive them by degrees from divorce of judgements in some singular apprehensions, to disaffection; from disaffection, to faction; from faction, to schisme; from schisme (to speake

speake in softest phraſe) to many dreadfull diſtempers. Hee greedily alſo apprehends all occaſions and advantages to divide the hearts of thoſe, who peaceably at home ſucke the ſame immortall Truth, and one life of Grace from the breſts of that bleſſed Mother which bore them; by many malicious injections of ſecret ſeeds of diſcontentment, jealousies, heart-burnings, eſtrangement, and unkindneſſes; which ſpringing up ſometimes too faſt and high betwixt them, from the bitter roots of privie pride, unfociable ſurlineſſe, impaciency of reſprooſe, angry emulations for the higher ſeate in the conceits and conſciences of the forwardeſt Chriſtians, natural crookedneſſe, and waywardnes of diſpoſition, Melancholike ſurmizes, too ambitious affectation of ſtrangenefſe, ſome worldly matter not worth talking of, or the like, doe unhappily grow unto at length, and bring forth to the *envious man*, ſeeds-man of all diſſention, too great an harveſt (eſpecially if the world and wicked ones take notice) of ill effects and pernicious conſequents: as beſides their mutuall diſcomfort and diſpleaſing of God; Woſull advantage to the adverſaries of Grace and Gods truth; obſtination to the obſtinate; Hinderance and diſcouragement to the weake; Sport and inſultation to Scorners; Table-talk, and matter of triumph to good-fellowes; diſgrace to the peacefull wayes of ſinceritie; and grieve to more humble and better adviſed Chriſtians. The powers of darkeneſſe, and all ſorts of profane men cannot poſſibly be better pleaſed, or the bleſſed Spirit and good men more grieved; then to ſee and hear Gods children who ſo pleade for, and make profeſſion of ſuch a glorious communion of love and peace, to bee at variance, and to cenſure one another. It infinitely therefore, and moſt dearly concernes all thoſe which have given their names to ſinceritie, to labour every way to keepe the unitie of the Spirit, in the bond of peace. Never was there more neede: that bleſſed *Pauls* earneſt and zealefull obſecration, *Philip. 2. 1, 2.* ſhould live freſhly in the memories, and bee deeply engraven in the hearts of all Chriſtians: *I therefore the priſoner of the Lord, beſeech you, that you walke worthy of the*

Εὐχόμενος ὡς
μαρτυροῦμαι,
(Blessed
Luke
speakes in a
Phisicians
phrase)
ὡς ἡ ἀποστο-
λὴ Σίμωνος καὶ
αὐτῶν.

the vocation wherewith yee are called: With all humbleness of minde and meekenesse, with long suffering, forbearing one another in love: Indeaounring to keepe the unitie of the Spirit in the bond of peace. I never read, without greate amazement, the falling out of that glorious paire of worthy workemen in the Lords Harvest, Paul and Barnabas, Act. 15. 39. The matter of difference betwixt them was not very great; and yet it grew to that head, and heate, that it parted them. If such two strong and tall Cedars were shaken so shrewdly; how much neede have lower shrubs, weaker Christians, to stand upon their guard and watch-Tower, against the inbred rebellious stubbornnesse of their corrupt nature, and malicious incursions of Satan in this kinde?

This then is the Caveat and premonition I would give by the way. In this point of reverence performable to godly Ministers, wee must consider Christians in their ordinary course of sanctified carriage, and kindly temper of spirituall constitution. For besides, that thoughts of aversion and estrangement may (more is the pitie) be wrought upon their affections, as I have told you, both mediately by difference of judgement in Opinion, and immediately by worldly matters; and Occurrents of discontent in their mutuall negotiations and dealings one with another; the faithfull Messengers of God also may, and must sometimes upon the just and urgent exigencie of their charge and calling, by expresse tenour of their Commission, and for the impartiall discharge of a good conscience, grow displeasing and distastefull, even to those which make profession of forwardnesse and zeale; if they will needs give just occasion by Opinionativeness, self-conceitednes, uncharitable censures, exorbitancie, or remission of zeale, inclinations to worldlinesse, breaking off of brotherly affection, causelesse waspishnesse, and impatiencies, mispending the precious time of Christian conferences in a tedious speculative prosecution of Ceremoniall controversies, which should be comfortably improoved and imployed in sweete edifying discourses of sanctification; repentance, Cases of conscience, exercises of mortification, further mutuall

small discoveries of the myſterie of godlineſſe, and holy trade of new obedience, and other ſuch paſſages of practiſall divinitie: By their aſſertion of a kinde of wantonneſſe in religion ſpringing from ſpirituall pride, diſ-aſſection to their Paſtours, if they croſſe their conceits in ſome groundleſſe Opinions, neglect of family-exerciſes, ſcandalous libertie in company-keeping, and ſuch other aberrations and quorſtancies from the ſtraight path of Chriſtianitie, too much, and often incident to Profeſſors of Grace.

This premonition thus premixed, I proceed (in a word only) to the diſcovery of ſome motives of reverence to godly Miniſters more peculiar to Gods children, and the ſanctified effects of ſpeciall and ſaving Grace. Altho the moſt of the motives before mentioned, may be found alſo in the Chriſtian, ſo that many of them are common to him with the ſordid Hypocrite: but in theſe that follow, no unregenerate man hath either feeling or fellowſhip.

Every faithfull Miniſter is to every Chriſtian under his charge, and within the exerciſe and enjoyment of his Miniſtery, either a ſpiritual Father, or a ſpiritual Tutor: a bleſſed Inſtrument unto him, either of plantation, or preſervation of grace, either of the firſt happy inſpiration, or the after comfortable conſignation of ſpiritual life: either hee hath begot him unto God by the *Immortall Word*, or brings him up in the trade of Godlineſſe by the ſincere milke of the Word, if he be a babe in Chriſt; or ſtronger meate, if he be a confirmed Chriſtian. Now what a deale of deareſt reverence and inflamed affection, the conſideration of ſuch incomparable, invaluable benefites, inkindle and beget in the humble and tender heart of a Chriſtian, how can poſſibly conceive and comprehend but a Chriſtian heart; and that man which knows and feels by his owne happy experience, what a bleſſed change it is to be relieved and delivered out of the Devils bondage, and damnation of hell, from the curſe of ſinne and horror of conſcience, into the libertie of the Saints, favour of God, aſſurance of heaven, and the glorious Paradiſe of an appeaſed and peacefull ſpirit; and what a happy

xx. 1. 1. 1.

1 Cor. 4. 15

1 Pet. 1. 23.

Heb. 5. 12,
13, 14.

1. 4. 1. 1.

2. 1. 1. 1.

1 Thes. 5. 7.

happy thing it is afterward to have his hungry and longing soule, continually fed and filled in the house of God; from the mouth of his spirituall Nurse, with the kindly foode of immortalitie and life, as *with marrow and fatnesse*. A joyfull sense then of these precious priviledges and blessings of Heaven, in which no unregenerate man hath either part or fellowship, is a most powerfull and peculiar motive to the Christian, to observe with an hearty and sanctified reverence those men of God, which he acknowledgeth to bee the holy instruments divinely qualified and designed, for the conveyance and continuance of them upon his soule.

Christians feelingly receive into their hearts by speciall interest, and grasps with an holy greedinesse as their owne, in the hand of faith, all those rich comforts and joyfull tydings, which the man of God by his Ministeriall commission, doth reach unto them out of the booke of life. Those glorious promises of immortalitie and peace, which spring out of the bottomlesse and boundlesse fountaine of Gods infinite compassions, and streame full fairly and oriently throwe the bloody wounds of our blessed Redeemer; are directly and naturally conveyed by the hands of such an holy man, Christs Angel, into their sanctified hearts, precious and particular Vessels purged and prepared by the power of Grace, for such spirituall infusions of heavenly glory and light. Whereby at many Sermons they sensibly and really bache their drooping and thirstie soules in the well of life, and sweetly drinke their fill out of rivers of the pleasures of God. And hence it is, that the feete of Gods faithfull Messengers are so beautifull in the eyes of discerning Christians, and their powerfull ministries so deare unto their hearts, that they entertaine them into their affections with speciall reverence as *Angels of God*, say, in an holy sense, even as *Christ is in himselfe*; whereas to the carnall conceits of scornfull worldlings, they appeare to be the very *filth of the world*, and *off-seeing of all things*; because they have no messages unto them from Almighty God, but burthens of lamentations, mourning, and wee. But now in this point

Gal. 4. 14.

1 Cor. 4. 13.

of particular application, speciall interest and feeling fruition while the Minister of God is dealing unto humbled hearts, and bruised Spirits, out of the rich treasure of Gods infinite mercies, the sacred streames of Christs precious blood, forgiveness of sinnes, comforts of Godlinesse, peace of conscience, reall Earnests of immortalitie, and endlesse peace, not the best of unregenerate men have any part or acquaintance. Onely some confused glimmerings of such glorious light, may sometimes suddenly, like flashes of lightning, glance upon their deceived soules, thorow the false glasse of a temporarie faith; but it doth not rest upon, nor is rooted in their hearts, like the Sunne of righteousness in sanctified soules, to the heating of them with that strong and victorious love to the waies of God, which neither the whole sea of the worlds malicious bitterness, nor all the floods of persecution, (which the Dragon casts out of his mouth) can ever quench; with that sound and lasting comfort, which shines brightest amid the greatest darkenesse of outward miseries; and that inflamed and constant zeale, which gathers resolution and vigour, from disgraces and ungodly oppositions. And therefore their reverence, and thankfull respect unto Gods spirituall Almners cannot possibly be so kindly, hearty, and rooted. For they are but by-standers, or at best, but superficiall Tasters of those heavenly Doles; whereas Gods children sweetly fill their soules with that immortall foode, as with the most delicious Manna; and from every such sincere comfortable soule-feast, carry away as much by right, as they can possibly graspe in the hand of faith, or digest by the heat of their spirituall life. A second speciall motive then, to draw on a joyfull and thankfull reverence from Christians towards godly Ministers, is their speciall and particular interest in all those *glad tidings of good things*, which are at any time revealed unto them, by the powerfull discoveries of the Gospel of peace, and those glorious graces that shine unto us in the face of Christ Iesus.

3. Every charge and commandement from Gods blessed Spirit, is right deare and precious to the humble apprehensions,

Cant. 3. 6, 7

Rom. 10. 15

Psal. 119. 10.
& 119. 71.

ops, and embracements of all sanctified soules; to which they yeeld an hearty and unreserved obedience in love, though not in fullness of perfection and height of degree. (this angelified state of mortalitie, and these *Tabernacles* of clay are incapable of such absolutenesse,) yet ever with truth and sinceritie; and that, though it directly and mainly crosse the naturall current of their carnall affections, and many times interrupt and disturbe the outward peace of their worldly comforts: but all sorts of unregenerate men, even the best of them submit their affections and conformitie to the rules of Grace and lawes of God, with their owne sensuall reservations, glosses, partiall interpretations of worldly wisdom, and ever with a secret subordination to their chiefe carnall contentment, and the beloved pleasures of their bosome sinne. And therefore they doe not with that affectionatenesse and heedfulness, addict and address their hearts to the excellency and execution of the sacred *Doctrines* and *Doctrines* of heavenly wisdom. Now we have a Precept from the holy Spirit, enforced with a zealous obsecration for the honoring of faithfull Ministers, with a very extraordinary and transcendent dearenesse and degree of singular reverence and love: *1 Thes. 5. 12, 13. And wee beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you: and to esteeme them very highly in love for their workes sake.* Then which, if there were no other motive or inducement in the world to a regenerate heart, yet this very one consideration that God would have it so, that it is a sacred Injunction of Heaven, were able to produce and plant in it, a truly-loving acknowledgement, and awfull observation of such Angels of God. The which (because it springs from the love of God, affection to his Word, and holy instinct of an illightned Conscience) must needs be sincere, rooted and lasting. But the vast unregenerate hearts cannot possibly conceive any such kindly flame of deare affection to godly Ministers, from a meere commandement of Almighty God: and had they no other sensible or sensuall ground, or politicke By-respects, but onely a bare charge from

Thy Sunday
workes
See also to
this purpose
Phil. 2.
verl 29.
Kings mis-
not as I have
1000,
and other
parallel
places.

from Gods Spirit, (which were more then enough to an humble soule) they would be even in their best temper, and time of temporary reverence, which I spake of before, but heartlesse and cold this way. For no unfancified man let his pretences or profession bee never so glorious, doth or can love heartily and sincerely the Majestie of God, or lawer of heaven, because Gods speciall love is not yet shed into his heart; thorow the bleeding wounds of our blessed Saviour; neither hath he true and reall interest in the promises of life, or Soule-ravishing revelations of his Word. But by the way, and before I passe out of this point, take notice of the qualification and character of those Ministers, to whom this loving reverence is performable by the precept of the holy Ghost. They are such as are described by *Paul* in the fore-cited places, where he injoyne such speciall love, reverence, and honourable respect unto the Ministers. *Hold such in reputation*, saith he, *Phil. 2. 29.* hee meanes such as *Epaphroditus* was: And hee honours him in that Chapter with many worthy Epithites of Ministeriall excellencies, and a testimonie of much gracious worth: 1. That he was a brother in the Lord, that is, a true Christian, and sanctified man. 2. His companion in labour, a laborious Workeman in the Lords Harvest. 3. His fellow-Souldier; couragious and resolute against the adversaries of Gods truth, and all ungodly oppositions, *vers. 25.* 4. That he longed after and loved his flocke with a melting compassionate tender-heartednesse, *verse 26.* 5. That the worke of Christ was more deare unto him then his temporall life. In the *1 Thes. 5. 13.* the Ministeriall worke is the loadestone, mentioned by the Apostle, which should draw such a deale of reverence and honourable regard from the hearts of our hearers: *Esteeme them very highly in love*, saith he, *for their workes sake.* And *v. 12.* he beseeches the *Thessalonians* to take speciall acknowledgement of those that laboured amongst them, and admonished them. Working Ministers then in some measure thus qualified, are onely the proper and naturall object of reverent love, and high esteeme fro truly judicious & Christian affections. Blessed *Paul* concludes

Esa. 56. 1.

1 Sam. 2. 12.

See Prov.
29. 27.

cludes not within the compasse of this holy Injunction;
 1. Any ignorant unlearned Ministers; for the Lord himselfe
 will refuse that Priest which refuseth knowledge, *Hos. 4. 6.*
 2. No idle and unteaching Ministers, who feede themselves
 with the milke; and cleath themselves with the fleeces; but
 suffer their flocke to starve, and their poore soules to lye
 wallowing wofully in their owne pollutions and bloud.
 3. No unskillfull Ministers, who will heeds teach and can-
 not; but are so farre from dividing the Word of God aright
 that they hacke and mangle it in a toule and fearefull man-
 ner, in a prophane and pittifull fashion; in handling or hea-
 ring whereof, every humble soule should tremble with a fe-
 cretense, and reverence awefulnesse of that dreadfull and glo-
 rious Majestie, whose message it is. 4. No corrupt teachers,
 who mingle with the sincere milke of the Word, Popish poi-
 son, positions of carnall libertie, and the distempered Di-
 ctates of their owne angry passions and prejudices. 5. No
 Dawblers with untempered mortar, or pillow-fowers under
 mens elbowes, who walke polinckely, fearefully and refer-
 vedly in their Ministerie. 6. No sounes of *Belial*, vicious
 and good-fellow-Ministers, as they call them, who are a
 kinde of very vile and contemptible creatures; the hate-
 fullest objects to an honest eye, of any that walke upon earth.
 A dissolute Preacher is the Divell, as they say, in his *pontifi-
 calium*, a thousand times more pernicious and hurtfull, then
 an hundred private men, though professing villanie in the
 highest degree. For as the excellencie of that Calling is in-
 comparable and transcendent, so by just proportion and con-
 gruitie of consequence, degenerations in that kind are most
 execrable and pestilent. Unflavoured Salt is good for nothing,
 no, nor for the Dunghill. To conclude the point: Gods
 charge in his Word to have it so, is another powerfull, and
 peculiar motive to a good man, to reverence heartily, and
 hold in honorable reputation, an holy Minister and man of
 God. The apprehensions and conceits, which ordinarily a-
 rise in Christians heart at the presence of a godly and
 grace

gracelesse man, are very different & contrary. Gods child can hardly looke upon a son of *Belial* with patience, & not without thoughts of aversion and abhorrence; because he knowes him to be an enemy unto God, and a traitor to the Crowne and dignity of that mightie Lord, his great Master in heaven: (though he can heartily (for so he ought) pray long, and labour for (if God so please) his conversion, and conformance to the communion of Saints and courses of graces.) But the very face and presence of an holy man is wont to produce in sanctified hearts impressions of another nature, even of affectionatenesse, honour, and love: because he is one that stands on the Lords side, and for the cause of Christ. And it ought so to be: for the blessed spirit hath marked him for a man that shall never perish: *In whose eyes, a vile person is contemned; but hee honoureth them that feare the Lord,* *Psalm 15. 4.* If then to the particular selfe-saving graces of an humble and honest heart, there be yet further an addition of more generall ministeriall endowments sanctified for the salvation of many; and to the person of a private Christian, an eminent publique representation of God himselfe: I meane, if there be in some blessed One a gracious and happy concurrence of a good man, and godly Minister; what a deale of dearest reverence and respective love is it able (by a sacred and secret attractive power) to draw and distill from the sweete and melting spirits of those truly noble Ones, who know the waies of God, and love his Majestie? Hence it was, that *Camelius* upon the very first sight of *Peter*, considering that hee was a qualified person, sent and substituted by the Lord for the further and fuller unfolding unto him the secrets of salvation, and mysteries of heaven, was suddenly stricken with such an extraordinarie ravishing, excessive of admiration and love, that he fell downe at his feete with tender of farre more then ordinarie reverence, and even some kind of adoration; so that *Peter* was glad to raise and reprove him for his transgression; and immoderation in that kinde. This enforced even a King, though otherwise not so guided, yet in a case of feare and danger, with a mournfull heart to powere out these

1. 1. 1. 1. 1.

2. 1. 1. 1. 1.

Act. 16. 35.

26.

1 Kin. 13. 14

25.

Gal. 4. 14.

25.

these compassionate teares upon the face of the dying Prophet: *O my father, my father, the chariot of Israel, and the horsemen of the same!* Hence it was, that the hearts of the *Gallians*, having tasted of the hidden Manna of the mystery of grace (which that great Doctor of the Gentiles and Embassadour of Christ, had powerfully and plentifully discovered, and divided amongst them), were carried towards *Paul*, with that passionate fervencie of Spirit, and excellency of unexpressable love, that if it had beene possible, they would have plucked out their owne eyes, and have given them unto him. Nay, they received him as an Angel of God, *yea, in Christ Jesus.* Thus though carnall men see and discern no such extraordinary matter and mystrie in holy Ministers; yet the illightned eyes and inflamed affections of humble Christians, looke upon and reverence their persons, as men upon whom the Lord hath impressed and stamped some remarkable characters of Divinitie; and as it were some sparkles and degrees of Majestie: that so with greater power and authoritie they may publish to the sonnes of men the secrets of heaven, and with more irresistableness and glory, execute that highest office of the Lords Embassadours. A zealous (then) and serious cogitation, that a conseasonable Ministerie is Gods sanctified Ordinance for saving of soules; and that godly Ministers are the onely men marked out, and maintained by the supreme hand of divine providence, for the manning of such heavenly businesse, is a very powerfull and pregnant motive, to plant and preserve in the hearts of good men, thoughts of speciall reverence, and singular valuation that way, for the due honouring of that holy institution, and such publike Agents of the most inward and important affaires of God Almightye.

Many more are the speciall and peculiar motives, which adde strength, life, and heartinesse, to that respectivenesse and reverence which a good man beares to godly Ministers; whereof the state of unregeneration takes no taste or notice, because it is starkly blind in the secret and sacred mysteries of grace; and naturally incapable, and uncomprehensive

hensive of the wisdom and wayes of God, in guiding a blessed soule to its endlesse rest. They are such as these: 1. By their owne experimentall skill, and out of the principles of practical divinitie, they are able to speake in some measure, seasonably and comfortably to his heart, perplexed and vext with crosses and hinderances in his way to heaven, as with spirituall desertions, uncouth importunate tentations, horror for some relapse, want of present feeling Gods favour; with doubts about the soundnesse of his spirituall state, blasphemous injections of Satan, uncheerfulnesse at godly exercises, dulnesse in Prayer, fearefulnesse of a trembling and tender conscience, and other such distresfull agonies and accidents, often and ordinary incident to sanctified soules; with which unregenerate men are unexercised, and unholy Ministers unacquainted. Helpe and comfort in which cases, doth infinitely indeere the panting and perplexed soule to that *One of a thousand*, which happily hath refreshing balm in a readinesse for such spirituall bruises, and can seasonably upon such occasions, *declare unto man his righteousness.* 2. By the powerfull and prevailing executions of their Ministeriall authoritie and charge, they mightily contradict and oppose all oppositions to grace, the prophaneesse, ignorance and popishnesse of that people and place where they are employed; doe their utmost to batter and beate downe the devils kingdome about his eares, and to put scoffing *Ismaels*, and Satans swaggering revellers out of heart and humour: which doth passingly please that humble soule, which is truly vexed with the domineering impieties and wilfull damnations of those sinfull wretches amongst whom hee lives. 3. By the blessings of God upon their painefull labours in the Ministry, they many times happily increase the number, inflame the zeale, animate the resolutions, and inspire continually with fresh heart and life, the communion of godly Christians about them; whereby the glory of God, good causes, the best men, and godly exercises, are kept on foot and flourish. Which glorious visible effects of their conscience and faithfulnessse, doe create and enkindle in the

Job 33.23.

sanctified affections of a true-hearted *Nathanael*, a great deale and incomparable more love, rejoycing, and sound contentment, then the dearest earthly delight, or greatest worldly comfort can possibly. Especially, sith where un-preaching and unfaithfull Ministers are; hee sees and observes all holy services ordinarily to run into ruine & disgrace; and in stead thereof erected (and in rage) both an accursed dominion of ignorance and prophannesse, and a concurrent persecution of sinceritie and grace. 4. Nay, I am perswaded; were there no other motive at all; this very one conceit and consideration, that the want and withdrawing of his prayers, affectionatenesse, and respect; may be a meanes to weaken and lessen unto him the power and profitableness of his Ministry, would bee sufficient and strong enough to make a good man reverence and love a godly Minister with al his heart. Where (by the way) take notice; that a mans prayer-full reverence, or prophane neglect of Gods messengers, may justly towards him, either enlarge or straiten their gifts, utterance, and other Ministeriall blessings for his greater profit or more discomfort.

Now in the last place: consider a contrary constancie, and rather, confirmation of reverence in a christian heart to Gods faithfullest messengers in those cases: wherein I told you before, the former respect of the formall hypocrite is ordinarily dislodged and turned into heart-rising.

First, for the point of pressing the Law, and preaching judgement.

1. Gods Child feeling himselfe everlastingly acquit, freed, and protected by the blood and mediation of the Lambe, from the terrour of Gods Tribunal, and from the curse and payson of all the judgements in his Booke; can heare and digest from a Son of thunder, the most terrible denunciations of damnation and death against impietie and impenitency, with a pleased and joyfull patience; with an humble and holy triumph. His cogitation and fore-thoughts of his dissolution, lying in the grave, curses of the Law, Gods Judgement seate, that last and dreadfull Day of hell, damnation, and those endlesse flames are not mingled with such servile

servile apprehensions of slavish horrours, as are wont to keepe sensuall men and sonnes of pleasure in a perpetuall wofull slavery, and to plunge them into many fits of impatiencie, for being so tormented before their time.

2. The discovery and denunciation of Gods wrath and just indignation against sinne, is wont to beget in sanctified hearts, an increase both of humblenesse, bruisednesse, broken-heartednesse, springing from a consideration of the cursednesse of their naturall state, and damnablenesse of their dayes of vanitie: and also of thankfulness arising out of a sense of their glorious deliverance, & enlargement from the anger of God, and all those cursed consequents and confusions which naturally grow thence. The former whereof makes way for a great deale of inward peace, spirituall joy, more familiarity with God, further revelation of heavenly secrets, and a comfortable growth, and kindly enjoyment of all graces, &c. For the lowest mind is ever highest in Gods Bookes: if the humblest heart hath ever the greatest share, and tastes the most sweetnes in the comforts of godlines, and the favour of God. The other doth powerfully draw on the continuance and addition of Gods blessings in great abundance and varietie. For a reverent acknowledgement, and hearty thankfulness for grace received (as with nobly minded men, so infinitely more with the most mercifull God) is a right powerfull meanes & strong motive to keepe him gracious still; and both to enlarge and sweeten the comfortable current of his compassions and bountie towards us. Consciounesse and sense of which worthy effects, no marvell though it make the sharpest edge of the Sword of the Spirit, seasonably applied, welcome to a well spiritually-tempered soule.

3. It is the propertie of true-hearted Professours, not to live and lie in any knowne sinne, with purpose, pleasure, and perseverance; but upon the discovery of every corruption or unlawfull course, to bee glad and ready to bee rid by the blood of Christ and mortifying grace, out of Satans invisable tyranny, even in that particular also: and also to carry in their hearts an habituall, settled, and cheerefull resolution

to please God in all things. And therefore if any more searching Sermon, piercing point disclose unto them some new depth or snare of Satan, un-noted frailtie, unacknowledged corruption, distempered passion, or crooked by-path; the omission of some dutie, or some intermission of the exercise of grace, whereof they did not formerly take notice, or have beene so sensible; they are so farr from returning secret malice, or open mischief for so holy a message, that they depart home more joyfully and contentedly; blessing that happy hand which came so home unto their hearts; and heartily praising God for that man of God; by whose Ministerie hee hath enlarged their knowledge to the understanding of some new needefull dutie; or enlightened their consciences to the discovery of some lurking close infirmitie; by performing the one, or mortifying the other they may happily hope and expect for afterwards, to purchase more comfort to their hearts, more peace to their consciences, more boldnesse in their waies, more cheerefulnesse in the exercises of Religion, more familiarity with God, and encrease of graces. For the more exact and universall wee are in the workes of mortification, and waies of new obedience; the more fully and feelingly shal we taste and partake of the pleasures of grace, comforts of godlinesse, and neerer acquaintance with the Lord of heaven.

4 Christians desire to preserve their soules in puritie and peace; and therefore are well pleased to haue the cleere Cry-stall of the Moral Law the oftner presented to the eie of their understandings, by the powerfull hand of a conscionable Teacher; that upon the discoverie and representation, they may labour to have their spots, pollutions, and spirituall deformities washed away; by the sole Soule-saving blood of Christ, and tears of unfeigned repentance: and so make them appeare both more amiable and lovely to the mercifull eye of God, and more peacefull and comfortable to the sight and censure of their owne consciences.

5 Seasonable and serious ponderations upon the puritie and exactnesse of Gods commandments, put into them by preaching

preaching the Law, and application of the straight line of Gods righteous Iudgements, to the irregularities of their crooked lives, are very powerfull meanes to cast Christians with lowliest prostration of heart even into the dust, and holy detestation of themselves, which is their highest happinesse upon earth; for it drawes the glorious Majestie of Heaven, with a neerer and more contented residence into their humbled soules, and makes them partakers of that thrice precious promise: *Esay 57. 17. Thus saith hee, that is high and excellent, he that inhabiteth eternitie, whose name is the Holy One: I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.*

6 Gods children are not wont to beare with, or allow themselves in the breach of any Commandement: and therefore come unto the Ministerie of the word, with *Cornelius* resolution, ready to listen with reverence and contentment; and to submit with sinceritie and truth unto all things commanded them from God by his Messenger. They are willing to have the whole will and counsell of God revealed unto them, whether it appeare in the revelation of his just wrath against sinne; whereby they may bee kept in awe and tendernes of conscience, in an holy feare and obedience unto him: or in the comfortable dispensation of grace and pardon to true Penitents, and the humble-hearted; whereby they possesse their soules in peace and patience, in despite of the utmost rage both of all earthly and infernall powers and Oppositions. They are as well content to have their hearts sometimes soundly and searchingly ript up, and anatomized by the *Sword of the Spirit*: as to have their consciences refreshed with the blood of the Lambe, oriently streaming thorow the promises of salvation and life. But it is not so with the wicked: their heartlesse affections towards the preaching and practising of the Word, are still mingled with secret exceptions against some points, and sensual reservations of some sinfull haunts. There is ever one commande-

Ac. 10. 33.

ment

Mar. 6. 17.

Act. 24. 16.

ment or other, which they would not willingly have expounded, or be urged with the righteous judgements thereof. There is some sinne or other, against which they would gladly finde no curse in the Booke of God; no triall at his Tribunall, no flames in that fiery Lake. They are passingly pleased with discourses of mercies, pardons, and compassions, though they have no part in them; and still cry out for the Cordials of the Gospel: but they will not possibly endure the Corrosives of the Law first to consume and mortifie their corrupt flesh, or suffer with patience the severitie of judgements and divine vengeance for sinne, to bee charged upon their guiltie consciences. And no marvell, for indeede by a secret consciousnesse they finde themselves liable to all those fearefull horrors. Herod was conformable in many things, and well enough content to heare *Iohn Baptist* in other points; but when he laid the edge of the seventh Commandement to his false and lustfull heart, he cut his very gall, which should have cured his guiltinesse. And because that holy man laboured so faithfully with the sword of the spirit to cut asunder the cart-ropes of iniquitie, which as yet kept him fast bound under the bondage of Hell, hee cut off his head. Had *Paul* addressd and applied himselfe to the humour of *Felix* and *Drusilla*, and (as they expected) entertained the time, and pleased their eares with a generall plausible discourse, and the pleasing newes of the passions and rich purchases of Christ, by his late unvaluable bloodshed, they had heard him (no doubt) with great delight and greedinesse, & bin extraordinarily ravisht with the powerful sweetnesse of his sacred eloquence. But when that carnall couple of prophane great Ones perceived once, that that good man went so precisely to work, & with such strange unexpected resolution struck presently home into the very heart of their darling pleasures by opposing purposely and particularly, a piercing terrifying Sermon of righteousnesse, temperance; and the judgement to come, against their covetous, lustfull, and careless humours, he was presently silenced and sent to prison.

Thus, and for such causes as these, preaching the Law, and
seasonable

seasonable pressing of Gods plagues and judgements against sinne, is ever welcome to the calme and composed affections of sanctified men, and increaseth in them estimation, reverence, and love towards godly Ministers for their resolution, faithfulness and unreservedness in that regard: whereas ordinarily it begets in unregenerate hearts, much unhallowed heate, rage, and passionate distempers; which too often break out into thunder and lightning, stormes and tempests against *Iohn Baptist, Michaiab,* and those other Ones of a thousand of that noble and resolute ranke.

Secondly, in the other Case, wherein ordinarily the formal Hypocrites reverence to reverend Ministers, is turned into heart-rising; which is upon the particular discovery, and restless pursuit of his basome sinne, by the light of the Word, and terrors of the Law, (as I told you largely before) I say, in this Case, conceive thus of the Christian:

The sinne of his basome, before hee was converted, made the greatest breach and deepest gash into his conscience: in the travell of his new birth, it cost him the most teares, forest pangs, and heaviest groanes; since, it hath come upon him, to the great griefe of his heart, with the most powerful assaults, and cunningest insinuations for re-entrie and repossession; and hee well knowes, that upon relapse into some old, or surprize with some new sinne, it would returne into his remembrance, with apparitions of extraordinary horror and stings of feare; and will if the Lord in his last sicknesse (for triall, example, or some other secret end, seene and seeming good unto his holy wisdom) suffer him to possesse the iniquities of his youth, stare his affrighted conscience in the face with most grisly formes and dreadfull representations of wrath: and therefore hee apprehends, and embraceth greedily and with comfort, any matter or meditation from the Ministerie of the Word, which may any way helpe to terrifie, mortifie, and keepe under such an accursed enemy to his peace, and troubler of his spirituall state. And besides, hee having by the mercies of God, mortifying grace, and power of Christs blood, escaped the vengeance, crush the

Luke 3. 9.

Mark. 6. 27

3

the head, and broke the heart of it; can heare it pursued and payed home with denunciations of those just plagues and terrors, which are naturally proper thereunto, patiently, and pleasedly; even with an holy securitie, and secret humble thankfull exultation: Whereas it is ordinary with unregenerate men, to bee transported with extraordinarie passion and impatency, especially at the particular discoverie and damnation of their Darling delight. *Herod* gave eare with reasonable moderation to other reprehensions; but when the *Baptist* censured with a sacred severitie his sweete sinne of lustfull pleasures, hee grew so prodigiously mad, that hee choked his owne soule with the blood of that blessed man.

Thirdly, concerning points and perswasions that presse most, and stirre up principally to an holy precisenesse, excellencie of zeale, best improvement of their graces, &c.

Gods children are sweetly and graciously covetous in such cases. The best men carry in their hearts the highest measure of an holy indignation against themselves, and deepest detestation of their owne corruptions, imperfections, and aberrations, from the will of God and way of life: and their sanctified affections are most enflamed with unwearied desire, and restless aspirations after new increasement still, and fresh additions of grace, after a stronger faith, more zeale, greater comfort, sincerer services, neerer familiaritie with God, &c. Hence it is, that the holiest Christians complaine most of their unworthinesse and spirituall insufficiencies; of their dulnesse in Prayer, naughtinesse of heart, scantinesse of godly sorrow, uncheerefulnesse at religious exercises, unprofitablenesse by the Ministerie, unheavenlines of their thoughts, failings in their obedience, and such vexing infirmities ever soonest discovered, and most bewailed by the most allightned and tenderest consciences: and that also for the most part they never meete God in private upon their knees, but their hearts burne within them with unutterable longings and pantings, at the least, for supplies and abilities, to doe unto their deare Redeemer, the best and ut-
most

most service they can possibly; that they may looke him in the face with more comfort, when they shall come to his Tribunall. The performances of Gods children by the grace of God, are many, their endeavours more; but their desires endlesse, and never satisfied with their measure of obedience. Whereupon it followes, that upon the opening of any fresh fountaine, by a searching Ministerie, of diviner doctrines, exacter points, and more holy precisenesse for practice of sanctification, & further perfection in Christianity, their hearts are wont to bee comfortably enlarged, and to drinke heartily. They are many times in their retired contemplations much grieved, and very angry with themselves, that their mercifull God should bee so endlessly and immeasurably kinde and compassionate unto them, Wormes and no men; and yet they so cold, cowardly, and heartlesse, in thankfull retributions of services and obediences to so glorious a Majestie: and therefore are well enough pleased with the pressing of quickning Scriptures; that thereby they may get more spirituall life into their hearts, more heate into their zeale, comfort into their consciences, and by the mercies of God, more massinesse and glory unto their Crownes of immortalitie. But luke-warne Professours have not so much as an hearty desire to be more hot in Religion; and are often much vexed to heare it plainly proved unto their faces and false hearts, that without more forwardnesse and zeale, they shall never be saved, or see the face of God.

Rev. 3. 16.

FINIS.

[illegible]

Joseph Grigg

The Table.

Page.

1 **N**O possibilitie of attaining to sound comfort but by purenes of heart, holines of life, constancie in course of sanctification.

3 He alone is happie whose heart hath all inward pollution.

7 All earthly delights are not onely vanitie but vexation.

9 Pleasures, riches, honours cannot make happy.

10 These cannot satisfie mans desire, nor quiet his conscience.

They all are temporary.

14 Civill honestie, and formall hypocrisie beguile many.

These though never so excellent, without a sound heart can never be acceptable to God.

15 The weakest faith being true, shall never faile.

16 If weake grow not, it was never sound.

A great professor not sound, may be an enemy.

17 Proove that civill honestie is far from happinesse.

1. Heathens excelled in morall vertues.

19 2 A naturall man excelling, hath no grace.

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20 3 Example of Nicodemus, blind in regeneration.

21 4 Of the young man, Matth. 19.

22 Differences of grace and civill honestie.

1 Originall sanctifying one, onely restraining the other.

2 End, 1. seekes Gods glory, 2. themselves.

23 3. 1. Makes conscience of all speciall duties, 2. in generals.

4 1. Approves to God, 2. onely to men.

5 1. Makes conscience of all sin. 2. none of small finnes.

24 6 1. Goes thorow all lets, 2. no further then stands with peace.

Three kinds of hypocrisie.

1. Privy, more shew then is in the heart, comes from pride.

25 Great oddes twixt godly and ungodly, amazeth godly.

Satan by this tempts to pride and hypocrisie.

26 This must be strongly resisted.

Reasons why. 1. it springs from good duties.

2. Its only in Gods chosen.

27 3. Its hardly avoided.

4. No grace can free from it

Godly

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- Godly must oft looke on their wants
which be many.
- 28 2. His weak proceedings in grace
- 29 3. Gods many mercies to humble
him.
4. Great hurt by favouring this sin
- 30 Grosse hypocrisie a shew of that
which is not in the heart.
- Of this lesse hope then open sinner,
Hee sins against conscience.
- 31 2. He is incapable of amendment.
3. reproaches, reproofe. 4. most
subject to Gods hatred and vengeance.
- 32 Terror of this estate.
- 34 Formall hypocrite deceives him-
selfe, is not regenerate.
- What excellent parts may bee in
such.
- 35 Sundry degrees to which a formall
hypocrite may come.
- 37 He is strongly perswaded his state
is happy.
- 38 Reasons of this perswasion.
- 39 1. Hee compares himselfe with
notorious sinners.
- 40 2. A prejudice against the godly
who be slandered.
- 41 Ground of this is a contrariety be-
tweene light and darkenesse.
- 42 Why godly be counted proud?
- 43 Why taxed of hypocrisie?
- 44 World is suspicious and unable to
judge of true grace.
- 45 Why of singularitie?
- 46 Godly bee accounted melancholike

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- and austere.
- 48 And of no esteeme in the world.
- 49 Greatnesse and goodnesse may bee
together.
- 50 Third reason of the Hypocrites
good perswasion, is outward prosper-
itie.
- 51 Why wicked prosper, godly bee in
adversitie?
- 52 Sathans policy by prosperitie to
make secure.
- 54 2. Wicked have a large consci-
ence, as Papists in their distinctions
of sinne.
- 56 3. Wicked are of this world.
4. to make their condemnation
more just.
- 57 Why Gods children must be in ad-
versitie.
- 58 Fourth reason, false conceiving of
Gods justice and mercy.
- 59 5. Taking some better course
hopes for mercie.
- 61 6. The quiet death of many worse
then himselfe.
- 63 What excellent parts may be in a
formall hypocrite?
- Why such are not truly happy?
- Outward performance of holy du-
ties cannot suffice.
- 64 If sinceritie of heart be wanting,
all is naught.
- 65 If our righteousness exceede not
the Pharisees.
- Many Scriptures prove this, I
say, 1. God hates that sacrifice.

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66 No outward without inward grace is acceptable.

69 Markes of difference, 1. of faith 3. sorts of faith.

Historicall infused and acquired in Devils and Papists. Popish circle.

70 Three degrees in temporary faith

71 Degrees in saving faith.

72 More outward markes of difference.

1. Regenerate hath confidence of smaller finnes. Hypocrite farre otherwise. Applied in particulars.

73 Against Stage-plays.

74 2. True grace well ordereth our affections.

75 Hypocrite contrary, observed in particular duties.

77 3. A delight and conscionable use of all meanes of grace.

78 Examine this 1. for the Word.

79 For Gods judgements.

81 For Gods manifold mercies.

84 The working of saving grace how it spreads.

85 A strict examination of all parts of Christianitie.

87 The happinesse of such an one.

88 4. Difference, word is not rooted in the hypocrite of wisdom and prudence.

90 Hypocrite is ignorant in the work of regeneration.

91 How Satan bindeth faith in Gods children.

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92 1. By prosperitie of the wicked.

2. By remembrance of old finnes.

3. By immediate suggesting doubts and remedies.

4. By drawing into same same sinne.

93 Satan bindeth our sanctification,

1. by prosperitie.

94 Great hurt hereby.

95 2. By careless use of the meanes.

3. By bad company.

96 4. By tempting to ambition of preferment.

97 How Satan deales with wicked men.

98 How with civil honest men.

How with formal hypocrites.

99 How with one truly humbled and newly converted.

100 How with a strong Christian especially at death.

101 Formal hypocrite is not acquainted with these assaults.

102 He may have great knowledge, yea in divine matters.

Differences betwixt the knowledge of hypocrites and Gods children.

1. Hypocrites knowledge serves for others, not for his own good.

Gods child hath light within and shined to others.

103 Gods child takes great delight, hypocrite not so.

104 3. Godly are governed by their knowledge, hypocrite not so.

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106 Hypocrites may excell yet come short of this wisdom.	3. A tender conscience for sinnes to come.
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110 Knowledge and practice of hypocrites subordinate to their worldly happinesse.	120 The hypocrites practice in attaining preferment.
111 So for Non-residencie.	121 Diversitie of thoughts in regenerate and unregenerate.
112 Gross hypocrites sin against conscience.	122 These more shew the heart then words or actions.
113 Notorious sinners smother conscience.	123 Judge of this according to the ordinary course.
114 Civil honest men goe no further then nature.	124 The thoughts of notorious sinners be wholly evill.
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115 Gods child wholly yealds himselfe to Gods word.	126 Of the formall hypocrite who harboureth some sweet sinne.
116 Guiders of his life all carnally Zeale but by fits soon cooked.	128 Gods child must opposeth his chief sinne, prizing grace.
117 Gods child in all estates submits himselfe to Gods word.	130 As in David. Psalm 139.
118 This is seene in 3. properties of forbearing sinne.	131 This difference is shewd in Elections.
	134 The thoughts of hypocrites in these.
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	138 More excellent thoughts of Gods children.
	140 Second difference of thoughts according to seasons, &c. of godly.
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- 144 Hypocrites cannot be solitary for heavenly thoughts, as the godly be.
 145 3. Differences in feeling thoughts hypocrites want, godly have.
 146 God's child's care herein, in 4.
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 149 3. to keepe out wandring lusts of riches, pleasures, honours.
 150 Feareful effects of entertaining thoughts of these.
 151 4. Of entertaining good motions. 5. 2 The gaine hereby.
 153 4. Difference in the issue.
 154 Gods child after stormes findes a calme, as in David.
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 166 Different esteeme of good Min. & a formall hypocrite for sundry by-respects shewes great esteeme of good Ministers.
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FINIS.

Joseph Grigg



